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ABSTRACT

This report stems from a meeting of representatives of countries in the Asia Pacific region concerned with the development of strategies for strengthening content relating to humanistic, ethical, and cultural values in formal and non-formal education. The following countries were represented: Australia, Bangladesh, China, India, Indonesia, Japan, Lao People's Democratic Republic, Malaysia, New Zealand, Pakistan, the Philippines, Republic of Korea, Sri Lanka, Thailand, and Viet Nam. Comprised of four chapters, the report's first chapter includes summaries of each country's report of its own experiences in education concerning humanistic, ethical/moral and cultural values. The second chapter puts forth a curricular framework for promoting humanistic, ethical/moral and cultural values in education. This chapter includes tables that identify conceptual themes and curricular topics within social studies, science education, and language arts where the themes may be developed. The third chapter contains six sample teaching units, two each on humanistic, moral/ethical, and cultural values. Two of the units are for primary education, three for secondary education, and one for non-formal education. The fourth chapter concerns assessment and evaluation of students in these areas. Four appendices are included: (1) agenda; (2) list of participants; (3) statement at the inaugural session; and (4) "Humanistic, Ethical, and Cultural Values in Education" (speech given by Dr. Leonard de la Cruz). (DB)

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Education for Humanistic, Ethical/Moral and Cultural Values

Final Report of a Regional Meeting

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INTRODUCTION

Background

In the context of the World Decade for Cultural Development, the National Institute for Educational Research (NIER), Japan; the Ministry of Education, Science and Culture, Japan; and the Asian Centre of Educational Innovation for Development (ACEID), UNESCO Principal Regional Office in Asia and the Pacific (PROAP) organized and convened the Regional Meeting on the Promotion of Humanistic, Ethical and Cultural Values in Education from 12 to 27 June 1991 at the NIER, Tokyo, Japan. The Meeting is in pursuance of the Third Medium Term Plan (1990-1995) of UNESCO, in which one action area under Education for the Twenty First Century is the development of strategies for strengthening content relating to **humanistic, ethical and cultural values** in formal and non-formal education. It is also in accordance with the recommendation of the May 1991 Sixth Session of the Advisory Committee for Regional Co-operation in Education in Asia and the Pacific; and the recommendation of the August 1990 Twelfth Regional Consultation Meeting (RCM) on Asia and the Pacific Programme of Educational Innovation for Development (APEID). The Advisory Committee urged UNESCO to assist interested Member States in strengthening the content of both formal and non-formal education in humanistic, ethical, cultural values and international education. The 12th RCM on APEID asserted that many of the most serious crises, such as environmental pollution, consumerism, discrimination, poverty, exploitation and the marginalization of peoples, to name a few, are to be found not only in the eradication of ignorance about these crises through knowledge change, but also in regard to facing up to their intrinsic moral and values issues.

The Regional Meeting embarked on an expanded vision of values education encompassing three crucial components, i.e. humanistic, ethical/moral and cultural values - deemed necessary at a time of dynamic changes in many countries of Asia and the Pacific region.

Objectives

The main objectives of the Meeting were as follows:

1) To provide a forum for sharing the outcomes of country studies/experiences on humanistic, ethical and cultural values in education.

2) To develop strategies for strengthening content relating to humanistic, ethical and cultural values in formal and non-formal education.

3) To develop exemplar curricular framework illustrative of the integration of humanistic, ethical and cultural values in appropriate subjects and non-formal education programmes.

The agenda of the Meeting is in Annex A.

Participation

Fifteen delegates from Bangladesh, China, India, Indonesia, Japan, Lao People's Democratic Republic, Malaysia, New Zealand, Pakistan, Republic of Korea, Sri Lanka, Thailand and Viet Nam took part in the Meeting. In addition, three resource persons participated in the Meeting, one each from Australia, the Philippines and the Asian Cultural Centre for UNESCO (ACCU). There was also an observer from the Philippines. (See Annex B for the List of Participants, Resource Persons, Observers and the NIER Secretariat).

Inauguration

The Regional Meeting was inaugurated on 12 June, 1991. The inaugural session was addressed by Mr. Hiromitsu Takizawa, Director-General, NIER; Mr. Kazuhiko Okada, Deputy Director, International Affairs Planning Division, Science and International Affairs Bureau, Ministry of Education, Science and Culture (MONBUSHO), Japan; and Dr. Leonardo de la Cruz, Head, ACEID, UNESCO PROAP. (See Annex C for the paper presented by Dr. L. de la Cruz at the Inaugural Session).

Organization

The Technical Working Group (TWG), consisting of the resource persons from Australia and the Philippines, and the secretariat from NIER and ACEID/PROAP met for two days immediately preceding the Meeting. The TWG prepared discussion notes/paper for the Meeting.

Immediately before and after the inaugural programme Mr. Ryo Watanabe, Chief, Section for International Co-operation in Education, Department of International Education, NIER; and Mr. Nobuya Higuchi, Chief, Section for International Co-operation in Research, Department of International Education, NIER gave extensive briefings about various aspects of the Meeting.

To complete the organizational aspects of the Meeting, a set of officers were elected (See Section on Officers of the Meeting). Mr. Watanabe then presented the Tentative Schedule of Work, which was subsequently adopted. Dr. de la Cruz then presented the substantive orientation of the Meeting. (See Annex D for the paper presented by Dr. L. de la Cruz.)

The first agenda item dealing with one of the substantive thrusts of the Regional Meeting, namely agenda item 3 (presentation of country studies/experiences) was discussed in plenary. Each country presentation was followed by discussions.

For agenda items 4 and 5 a paper prepared by the Technical Working Group was used as springboard for discussion. Three working groups were also constituted, the first dealt with humanistic values; the second, moral/ethical values, and the third, cultural values. The three working groups also developed a conceptual framework, and identified illustrative contents for possible infusion and eventual integration in appropriate school subjects and non-formal education programmes, e.g. social studies, science, language arts and health science.

Six working groups then were constituted to develop teaching units on selected/representative conceptual themes. It was agreed that two teaching units will be developed for humanistic, moral/ethical and cultural values. The working groups constituted were as follows:

Primary School Level

Group 1: Integrated social studies and science
(Moral/Ethical)

Group 2: Integrated social studies and language
(Culture)

Secondary School Level

Group 3: Social studies
(Moral/Ethical)

Group 4: Integrated science and health
(Humanistic)

Group 5: Language
(Culture)

Non-formal Education

Group 6: Learning package
(Humanistic)

Officers of the Meeting

The officers of the Meeting were as follows:

Chairperson: Professor J.S. Rajput (India)
Vice-Chairperson: Mr. Sahban Muksan (Malaysia)
Rapporteur: Mr. Wally Penetito (New Zealand)

The working groups also had their chairpersons and rapporteurs, namely:

Working Groups to Develop Strategies and Conceptual Frameworks:

Group I : Humanistic Values

Chairperson: Dr. Young-Horn Park (Rep. of Korea)
Rapporteur: Dr. Abdul Ghafoor (Pakistan)

Group II : Ethical/Moral Values

Chairperson: Ms. Mayumi Nishino (Japan)
Rapporteur: Dr. Kosin Ransayapan (Thailand)

Group III : Cultural Values

Chairperson: Professor Kosasih Djahiri (Indonesia)
Rapporteur: Mr. W.P. Jayawardena (Sri Lanka)

Working Groups to Develop Teaching Units

Group 1: Integrated Social Studies and Science
Convenor: Ms. Mayumi Nishino (Japan)

Group 2: Integrated Social Studies and Language
Convenor: Dr. Alda S. Polestico (Philippines)

Group 3: Social Studies
Convenor: Dr. Abdul Ghafoor (Pakistan)

Group 4: Science and Health
Convenor: Dr. Bu-Kwon Park (Republic of Korea)

Group 5: Language
Convenor: Mr. Abu Mohammed (Bangladesh)

Group 6: Non-formal Education
Convenor: Mr. Wally Penetito (New Zealand)

Final Report

The Draft Final Report of the Meeting was adopted in the final working session on 27 June 1991.

Chapter 1: Country Experiences in Humanistic, Ethical/Moral and Cultural Values in Education

Presented in this Chapter are the summaries of country experiences in humanistic, ethical/moral and cultural values which were condensed from the lengthy country reports. The ideas generated during the discussion of each of the country papers have also been duly incorporated in the country summaries. No uniform format was prescribed to allow for variety of presentation and emphasis depending upon the priorities in each Member State represented in the Meeting.

1. Country Experiences

Australia

Australia is an island continent with most of its land mass desert. Its 17 million people form a democratic, pluralistic, multicultural society which is basically urban with significant rural communities. Education services are provided to 3 million children through 7500 government and 2500 private schools within the framework of a Federal system established by the Australian Constitution of 1901. Prime responsibility for education is allocated to the States although funding is dependent on the Central Commonwealth government through the taxation system.

While there are important differences between education in each state, reflecting the diversity of regional needs and problems, there are also considerable similarities between the policies and approaches in the various states as well as a recognition of the urgent need to provide national goals and objectives for education, leading, for example, to the 'Hobart Declaration of 1989: 'Goals for Schooling in Australia', and publication in 1990 of a National Statement on Science for Australian Schools'. The focus of the present meeting is on the promotion of humanistic, ethical and cultural values in primary and secondary education. To communicate an overall sense of strategy of how this is done in Australia, the policies, approaches and methods of implementation adopted by the state of Queensland through its P-10 Curriculum Framework are presented below.

The Queensland P-10 Curriculum Framework provides a state-wide structure for curriculum design and development at all levels of schooling from preschool to year 10, the end of compulsory schooling. Responsibility for detailed curriculum implementation is being devolved to individual schools through the medium of participative School Development Plans prepared by teachers, in consultation with members of the community served by the school.

The aims and goals of the P-10 curriculum, each of which addresses, directly or indirectly, the problem of introduction of humanistic, ethical and cultural values to children are to:

(I) develop the intellectual, social, emotional and physical capacities of individual children;
(II) develop children's understanding of social customs, institutions and practices;

(III) introduce children to the different kinds of knowledge beneficial and necessary for effective participation in society;
(IV) equip children with knowledge and skills to enable them to function competently in society; and
(V) promote children's moral and spiritual growth.

Six fields of learning - the natural world, practical application, critical thinking, information processing, communication, and human endeavour - serve to provide centres for the organization of the P-10 curriculum goals and give an indication of the scope of the curriculum.

The P-10 Framework itself consists of five elements: (i) policy - to ensure that a sound general education is provided to all children; (ii) understanding individuals - to highlight the view of children as learners and how, when and where they are best able to learn; (iii) worthwhile activities - to indicate ranges of teaching units possible; (iv) evaluation - to provide guidelines for making judgement about the effectiveness of the curriculum; and (v) content - to cover art education, health and physical education, language education, mathematics education, religious education, social education and science education.

Arts education helps children develop an understanding of, and sensitivity to the arts so they become aware of the value of the arts in their own life and in the life of others. Health and physical education plays a distinctive role in individual growth and development, providing young people with knowledge about their own health and the health of the community at large and the value of physical fitness in maintaining health and well-being. Language education, in English and other languages, develops basic knowledge and understanding of the nature, uses and varieties of language and a respect for the language, culture and experience of other people. Mathematics provides understanding of the wide definition of numeracy which is of fundamental importance in school, post-school experiences and life roles. Religious education brings together examples from traditional belief systems; human experience and individual patterns of belief to focus on key doctrines or teachings; issues or ultimate questions and personal beliefs and attitudes. It enables children to understand their own patterns of belief and the traditions, of which they are a part, and the ways these shape their lives as well as aspects of human experience which prompt the development and acceptance of religious interpretation of life. It encourages children to understand different religious views, which they are likely to encounter in their communities. Social education helps children become informed, sensitive, participating citizens who acknowledge the validity of codes of behaviour, value systems and belief systems from their own and from other cultures. Social education in P-10 focuses on people as intellectual, spiritual, emotional and social beings, existing in relationships with one another - in different social and cultural environments - in local, national and global settings. Science and technology permeate almost every aspect of daily life in Australia. Science is seen by Australians as both a disciplined body of knowledge with a set of procedures and attitudes of enquiry, and as a significant source of material well being. Science education acquaints children with each of these meanings and enables them to incorporate elements of each meaning into their own world view.

Devolution and School Development Plans

Participative school development planning processes are being introduced formally in Queensland state schools over the three year period 1989 - 1991. School development plans are generated within the overall curriculum framework through a consultative process involving teachers, parents, members of the community and regional education department consultants, forming a School-Community Consultative Committee. It is important to emphasize that within the curriculum and teacher training framework developed by the State, school development plans for each school can be quite different, reflecting the environmental background, issues and concerns of the local community at the time of the development of the plan, which lasts for a fixed period. Schools, and headmasters in particular, are responsible for the implementation of the plan.

Human Relationships Education

The development of dispositions, sensitivities, values and beliefs permeates the entire curriculum - formal and informal - both, as the explicit object of teaching practice and as something implicit in all teacher-learner and learner-learner interactions. Moral dilemmas arise in school communities as they address social, environmental, cultural and religious issues. To assist in meeting these challenges, School-Community Consultative Committees draw on the resources of Regional Human Relationships Education (HRE) consultants in the development and review of school based HRE programmes. This process has aptly been referred to as "bringing values to consciousness" and represents a critical element in Queensland schooling from the pre-school years to year 10 and on to the senior years 11 and 12.

Eight focal statements serve to delineate the issues and practices associated with values learning, development and education in Queensland. These are:

(I) values are related to social context and educators need to understand the society in which human relationships operate;
(II) a concern to develop values continues to be part of education within the Queensland Department of Education;
(III) wide community involvement is essential in addressing values through Human Relationships Education;
(IV) while acknowledging and respecting the diversity of values held within a pluralistic society, it is still possible to identify shared core values within a school community;
(V) the role of parents and teachers as models is crucial in the development of values;
(VI) students learn values, both implicitly and explicitly, throughout all areas of the curriculum;
(VII) educators need to acknowledge research in the field of values education and its relevance to the ways in which students learn; and
(VIII) in the realm of values education, consideration needs to be given to the affective quality of human relationships, as well as the reasoned aspects.

Bangladesh

Humane education aims at the harmonious development of distinctly human powers. Human beings in the present-day world, their link with the past, their relationship with fellow men, their aspiration for the future all these are contents of such an education. Democratic nations value education for the development of the individual, as well as, the society. Humanistic education can promote, among the peoples of the world, mutual respect and close co-operation.

The Bangladesh Education Commissions of 1974 and 1988 emphasized the need to inculcate, in students, the value of human dignity as well as to help children identify themselves with the hopes and aspirations of all the peoples of the world. This is a humanistic approach and it is consonant with the spirit of the constitution of Bangladesh, where the egalitarian ideals of humanism find supreme expression.

Towards guaranteeing the dignity and worth of the human person, Bangladesh Constitution clearly stipulates that, the state shall take measures towards establishing a uniform, mass-oriented universal system of education and extending free and compulsory education to all children. An education policy formulated in 1982 reflects the spirit of the constitution, as well as the Education Commission of 1974. The education policy, among other things, relates to increasing a meaningful literacy base by effective implementation of primary education as basic education and to universalize a minimum of 5-years education for all.

The present curricula and syllabuses as prepared in 1976, aim at the healthy mental and moral growth of learners. It also seeks to create in their minds personal and national values as well as to arouse in them a sense of justice, discipline and oneness with national interests.

Bangladesh is yet to make education even and equitable. The gap between the educated and the uneducated, as well as between the urban and rural areas, is widening day by day. The women who are already a disadvantaged group are more so in rural areas. These gaps pose a serious challenge to balanced human development.

To improve the situation, the strategy of the Third Plan (1985-90) was to enroll 70 percent of the primary age-group children by 1990, to reduce the rural-urban gap in educational facilities and also to reduce the gap in educational opportunities between sexes. The Bangladesh Constitution emphasizes the development of rural areas through the promotion of education. The creation of Upazilas, that is, decentralised administrative units, is a humanistic step towards uplifting the under-privileged rural folk. Priorities are also being given to girls' education. A culturally appropriate environment and female teachers are factors that can improve girls' enrolment. Of the 160,000 teachers 82 percent are males and 18 percent females. For the new recruitment rule the ratio is 50:50.

An important dimension of the education system is religious education. Side by side with 44,800 primary schools and 2500 kindergartens, 14,000 Ibtedayee Madrashas are offering a 5-year course at primary level, with emphasis on religious education. In addition, there are 4,000 Madrashas offering

courses at higher levels - like Dakhil, Alim, Fazil and Kamil. In the entire Madrasha system the enrolment is 6.3 million. Madrasha education is primarily religious education, with its focus on moral and spiritual development of the children. Religious education is currently a compulsory subject up to secondary level.

One of the objectives of education is to keep man on the right track of life. Education sets certain norms which act as guidelines in life. Every society has its values system - a set of rules and beliefs - that guide its conduct and judgment. Values have a religious undertone and they have a profound impact on the socio-cultural life of man.

Reading materials for children are important. These are to reflect what the country seeks to inculcate in them. In other words, values which should come from life and history must be there. The lives of the prophets, and religious preachers and great personalities, have ideals which inspire and mould the mind of learners. The great independence struggles of 1947 and 1971, as well as the language movement of 1952, are examples of self sacrifice which have given a new dimension to national pride and human dignity. Bangla literature, which is rich enough to encompass all aspects of our life, sing the praise of freedom, equality and universal love. Our text books also reflect village life with all its traditional customs and beliefs. Town life, with its newly acquired dimensions, show how our age-old values are gradually changing and yielding place to the new. Classic examples of valour, achievements from history, and the literature of foreign countries also enrich text books.

Many of the old values like, simple living and high thinking, good neighbourliness, and helping the poor still hold their sway in society. Superstitions, dogmatism and other such values are on the wane. Freedom, social justice, fundamental right, etc. are the values considered important all over the globe. With new developments taking place everywhere, new ideas and concepts are emerging. In the contemporary life of Bangladesh, population education, knowledge about family planning, health, hygiene and sanitation and disaster management are important. Important also is knowledge about the rights and duties of a citizen. Environmental pollution, that comes in the wake of modern life, creates some imbalance, causing floods, desertification, etc. Such ecological changes have an impact on our thoughts and give rise to new values.

With the spread of materialism, the inner values of man are eroding fast. Many of the basic values - values professed by many religions-are disappearing. Emerging new values do not contradict the old ones; rather, they complement them. The old system professes values like freedom, equality and tolerance. Modern values like egalitarianism, and economic justice are, basically, not different from the traditional values.

It is education, formal and non-formal, that can help people adjust new values with old ones. All values which really help human life are incorporated in the old and the new value systems. In Bangladesh, religion, culture and education have always laid emphasis on amity, universal love, human dignity, as the primary cult that can make life happy and meaningful.

China

Since carrying out open and reform policies in the 80's, China has upheld the nation's outstanding traditions of culture and education on the basis of successful experiences gained from more than 40 years of socialist construction. Progress has been made in the education of humanistic, ethical and cultural values, in consideration with the realities confronting the construction of modern socialist China. Innovative approaches have been implemented for ideological development and laws have been promulgated for the physical and psychological development of youngsters and children.

The education for humanistic, ethical and cultural values in Chinese schools aims at training socialist constructors in high ideals, morality, intelligence and discipline. This idea is taught through moral and ethical courses, labour courses, the instruction of other subjects and various cultural activities, organized in schools. The key content is to educate youngsters to be accustomed to think of others collectively and to revere the people and the nation, on the basis of fully respecting personality development of children.

In China, an educational network constituted by schools, families and communities is being developed. A large number of parent-schools have been established all over the country to guide family education. The related departments of the Chinese government are actively promoting the publication of excellent extensive readings and video products, which provide high-quality programmes for youngsters. The people all over the society are very much concerned with the healthy growth of youngsters. Alternative kinds of out-of-school educational sites for the youngsters are booming and play an active role in students' moral and ethical education. College students become enthusiastic in participating in the activities of social practice, such as the investigation of China's situation, specific studies and consultations. Consequently, they acquire a better understanding of the nation's history, the reality of socialist construction and reform and the feelings of ordinary people; they have greatly improved the standards of their morality.

Now, the problems confronting the education of moral, ethical and cultural values in China are: there is an increasing number of single-child families; the education of youngsters and children in the countryside is still weak; the quality of the teachers for primary and secondary education needs to be improved; the teaching methods need to be innovative; and some young students have the tendency of national nihilism toward Chinese traditional culture. The Chinese educational departments are actively adopting measures to solve these problems.

India

Background

Never before in human history, has the pace of growth and development ever been remotely near its present level. Likewise, never before, was there so much violence, so much of destructive capabilities and such plundering of natural resources by human beings themselves. The race towards material pursuits has obviously been at the cost of spiritual, moral and ethical goals in-

stinctively cherished by every human being. Never before was there felt such a need for developing values, particularly humanistic values, as is the urgency now before us.

Education, obviously, is to play a crucial role. The pressure of knowledge explosion on the curriculum at various stages of education has often been at the cost of aspects related to values, particularly those essential for the development of the character and 'inner' self of the learner. Normally, the inculcation of values ought to be implicitly built-in to the educational process. Today there is a felt need to provide a deliberate, explicit thrust as well. Education should enhance the individual's understanding of himself through the development of social, moral, aesthetic and spiritual aspects. The understanding of a relationship with nature, with fellow beings, along with secularism, democracy, equality and social justice, is equally significant.

The ancient Indian tradition of education, the 'gurukula' system was aimed at developing the 'total human being'. The context changed and the system was replaced by an alien scheme. However the need for a value-based indigenous system of education was realised, even before independence, by the social and political leaders. Truth, beauty and goodness, i.e. 'satyam', 'shivam' and 'sundaram' were the universally accepted values in the Indian tradition. Mahatma Gandhi rediscovered these and found "there are innumerable definitions of God, because his manifestations are innumerable. --- But I worship God as Truth only. I have not yet found Him but I am seeking after Him. I am prepared to sacrifice the things dearest to me in pursuit of his quest". He regarded character building in schools as the foundation of education of the children. Gandhi was one with Einstein who considered striving for morality as the most important human endeavour. Based upon such guiding principles, the educational policy formulations in India are built around providing education for all, as only then would it be possible to inculcate requisite norms, values, morals and ethics among all.

Policy Formulations

The education system has been thoroughly examined by several committees and commissions. The Education Commission (1964-66) reminded the nation of the 'strands within the Indian thought itself' which could lead to the 'new outlook, which would include social service and faith in the future and also to the dignity of the individual, equality and social justice'. The Commission was very specific that in our attempt to inculcate values through education, we should draw freely upon our own traditions as well as the traditions of other countries and cultures. The National Policy on Education 1986 expresses this consensus with much emphasis: "The preoccupation with modern technologies cannot be allowed to sever our new generations from their roots in India's history and culture. Deculturalisation, dehumanisation and alienation must be avoided at all costs".

In 1988 the curriculum contents were redefined. A brief look would clearly indicate the basic objective of developing 'individuals fully equipped to participate in societal and national concerns'. The document explicitly mentions: "The content of values education will have to be drawn from various sources: national goals, universal perceptions, ethical considerations, --- character building which is closely related with the inculcation of values

should be of practical nature implying thereby determination on the part of the individual to pursue right kind of values even in the face of heavy odds". The curriculum is child-centred and during transactions, care is required to take into account the learners' dignity, his learning needs, interests, attitudes and abilities. A well-organized art education programme looks after aesthetic sensibilities, and this has found significant place in the allocation of time slots in school education. Science, a compulsory component of school education for the first ten years, provides opportunity to develop qualities of open mindedness, commitment to free enquiry, and the habit of seeking more evidence before arriving at conclusions. The students learn to revise assumptions and hypotheses based on fresh evidence. This prepares them to reconsider that which is scientifically unsound and rationally untenable. On similar lines inculcation of work ethics and development of work habits find a prominent place. Science, with appropriately directed technologies, could help us improve the quality of life of the lowest, the depressed and the deprived. It develops a relentless desire to search for the truth, the capacity to analyse and interpret, and the courage to dissent from the expected explanations. Together with this, it develops a sense of humility and consideration for humanity and hence for fellow human beings and nature. One of the major groups which need to be prepared for the benefits of science is that of rural women in terms of health, education through mass media, nutrition and family welfare. The programmes for woman could also include values as closely linked to these efforts.

Teachers Education

Teachers, without doubt, are the most prominent target group. If the teacher has the right sense of values and faith in the sublime purpose of life, he can guide innumerable others. His impact gets multiplied in geometrical progression. His own life style, values, actions and ideals convey impressionable messages to the younger generation. Programmes of teacher preparation at the pre-service and also at the in-service stage have taken these aspects into account. Teacher training programmes were renewed in this light and it was recommended that the qualities, capacities and skills could include the following:

- a well cultivated interest in observing students with insight and sympathy;
- the ability to handle appropriately the collective and individual needs and growth of learners;
- ability to lead the students in self-learning;
- ability to guide, inspire and motivate learners to pursue excellence with sincerity and dedication; and
- the ability to generate interest in self-learning equipment, other materials useful in transactional strategies.

These, of course, are not comprehensive and could always be reworded and rephrased with inclusion of more relevant aspects.

The Implementation

The National Curriculum framework(1988) has identified ten themes which form the common core and permeate the content and process of education throughout the stage of general education. The themes are:

(1) The history of India's freedom movement,
(2) The constitutional obligations,
(3) Content essential to national ideology,
(4) India's common cultural heritage,
(5) Egalitarianism, democracy and secularism,
(6) Equality of the sexes,
(7) Protection of the environment,
(8) Removal of social barriers,
(9) Observance of small family norms, and
(10) Inculcation of the scientific temper.

Apart from the inclusion of these elements in the curriculum in appropriate form and level, several other practical programmes were initiated. Mention could be made of the National Integration Camps for children in the age group 13 - 17 years. These were organized in various parts of the country and children from different states were brought to stay together. The community sharing, understanding and appreciation that was generated in the camps could inculcate lasting ties of friendship and feeling for each other. The programme of community singing introduced in 1982 helped develop feelings of togetherness, harmony and national integration. An extensive programme of training teachers through a specially-designed course in cultural values has been launched. There are several odds essentials initiated at different levels, by various organizations including voluntary agencies which have taken up the task of inculcating values amongst the youth. The Education Policy gives it a very prominent place. A centrally sponsored scheme on values education launched in 1987-89 has provided opportunities for innovations and initiatives - towards a better understanding of existing situations and potentialities for the future.

Indonesia

The constitution of the Republic of Indonesia and our 1988 State Guidelines decree that The Five Principles of Pancasila is the national philosophy as well the way of life and state ideology.

It means that the Indonesian people and government should always: be religious (belief in One God), hold a just and civilized humanism, united in one nation, democratic and striving for social welfare for the whole nation.

The principles of Pancasila and other laws state also that religions and the national original cultural values should be preserved and kept as the bases of Indonesian life.

Therefore, the intrinsic values of humanness, ethics and cultures are not only respectable principles but they also guide the whole aspect of life as well.

Those respectable values are well addressed in our special basic or general education such as Pancasila education, religion, social studies, basic cultural studies, basic science studies, population education, national defense education, environment and conservation education and other subjects.

Since the beginning of the first Long Term Plan, we believe that values, morals and norms of Pancasila, religion and our worthwhile cultural values need to be preserved.

It is recognized that national and political development, modernization, and the world-wide open communication will lead to the improvements as well as excesses. Dehumanization and secularism have emerged with a number of counter cultural values like rationalism, enjoyment and easy-going tendencies, which are the result of modern science and technology.

Preventing those excesses and preparing for The Second 25 Long Term Planning and Globalism, the Indonesian government accepted the new National Educational Law and proclaimed the bases and objectives of the New National Educational System.

The Four national educational bases are:

1) The Five principles of Pancasila
2) The 1945 Constitution
3) Values, moral and norms of religion(s)
4) Indonesian worthwhile cultural values, morals and norms.

The Objectives of the new educational system are as follows:

> Improving the quality of the Indonesian to be: a faithful and religious man, a civilized human being, possesses a good Indonesian personality, disciplined, hardworking, tough, responsible, self confident, intelligent and skillful, healthy (physical and mentally), who loves his own country and nation/state and has a good sense of empathy and solidarity with his countrymen.

Actually what has been mentioned in these objectives are intended to be the expected Indonesian profile as stated in our 1988 State Guidelines (Garis Besar Haluan Negara or GBHN).

The 19 attributes of the Indonesian expected profile are:

1) belief in God, the one and only
2) able to live up to the conscience of man (berbudi pekerti luhur)
3) a good Indonesian personality
4) disciplined
5) hardworking
6) tough
7) responsible
8) self-confident
9) intelligent
10) skillful

11) healthy (physically and mentally)
12) loves the country
13) has a sense of belonging to one nation
14) has a sense of empathy and solidarity
15) self reliance
16) innovative
17) creative
18) development and Pancasila-oriented
19) a socio-political human being

Operating and achieving these national educational objectives and the 19 attributes of the expected Indonesian profile, the Government laid down a number of national policies.

Some of the specific policies in education are as follows:

1) Pancasila, religious education and Indonesian language are required subjects for all grades beginning from Pre-School to secondary school levels. Integrated social studies and natural science are required subjects for one semester only. Later, pure social sciences and natural sciences were introduced. At university level they are required courses.

2) Modern sciences and technology are part of school or university programmes or in national development programmes. Our worthwhile cultural and religion values, Pancasila and the 1945 Constitution remain the main criteria and bases. We may be a modern and even a super-developed nation, but the Indonesian and Pancasila personality will remain.

3) Problems of population growth, natural conservation education and traditional norms or custom are integrated into the Pendidikan Pancasila, social studies, social science and religion. Human rights, citizenship education, traditional law, national defense, and patriotism are part of Pancasila education.

4) Compulsory Education for 7 to 12 year-old children was enacted. Children may enter the primary school or educated through the non-formal learning package. These non-formal learning packages are also intended for the non-school age population, especially for rural and suburban people. The programme consists of 3 levels (A, B and C levels). These cover the 3R's, population education and conservation of natural resources, agricultural guidance, family welfare education, rights and duties of citizens, and some other socio-political problems.

5) Satellite radio and television broadcast for educational programmes, special news papers for rural people, training key personnel of the rural and sub-urban people, sending university students or professional groups to rural areas to introduce new life style, introducing special and simple

simulation games, and bringing socio-cultural or political educational messages, are part of the new policies to get our people to enter the new decade of our national development. All of these programmes are not only run by competent officials, but also by the social or political organizations, and the wives of the civil servants.

Compared to other value education subjects in schools, Pancasila education is the most comprehensive and well established programme.

Pancasila education is a required course every semester, grade and level, and featured in national examinations.

Three expected roles of the Pancasila education, are:

1) As an affective or value and moral education
2) As a political educational programme
3) As a subject - matter for life-long learning.

These expected roles make Pancasila education one of the most essential programmes and it brings a special message for our future life. We are in the midst of a new decade of development, but we are still Indonesians.

Japan

Briefly described below are the present aims, content and methods of moral education as it exists within the framework of school education in Japan.

The Aims of Moral Education

In the 1989 revision of the "Course of Study" for each of three school level: elementary, lower secondary and upper secondary schools, the Ministry of Education, Science and Culture stated the aims of moral education as "the restoration of the spirit of respect for human dignity and the feeling of care and reverence for life in the family, school and the various other organisms embodied in society, the endeavour to create and develop a rich individual culture together with a democratic society and nation, and the cultivation of independent Japanese people who can contribute to the advancement of a peaceful international society founded upon morality". Among these objectives, the ones which are to receive the main focus of attention are the concepts of spirit of respect for human dignity, the feeling of care and reverence for life and the fostering of independent Japanese people.

(1) Spirit of respect for human dignity

The spirit of respect for human dignity has become the basic pillar of post-war moral education in Japan ever since the establishment of a moral education course in 1958. This spirit is founded not only on the value of individual character but also on civic-ethics, which is an indispensable feature of a democratic and international society.

(2) Reverence for life

The feeling of care and reverence for life is the awe, love and veneration we feel for the preciousness of life. This spirit finds an ethical, spiritual value in life itself and has its roots in the Japanese culture.

(3) The nature of Japanese autonomy

The basic premise of Japanese autonomy is the formation of personal values from among the various values found in society. Furthermore, in an international society, it is necessary to internalize and further develop our traditional culture, and "to realize the true meaning of being Japanese" by overcoming narrow-minded group-consciousness.

The Content of Moral Education

The realization of the aims of moral education will come about through the study of diverse values. In accordance with the current revision, an attempt has been made to systematically structure and reorganize moral values so that those could be grouped into four, namely "(1) the self, (2) relations with other people, (3) relations with natural and noble things, and (4) relations with the community and society". Furthermore, in the setting up of these four sets, due emphasis and consideration is also given to each stage of development.

The Methods of Moral Education

The methods of instruction are to focus on a certain theme within a one-hour class period and to impart the values of that particular theme to the children through the use of appropriate prescribed materials. These consist of reading materials, audio-visuals and other educational aids. In the teaching-learning process, role-playing, simulation and other techniques are used.

Furthermore, learning through various kinds of actual experience is also being promoted as a means of assimilating genuine values. Included among these learning experiences are regular classroom assemblies and homeroom activities; the organization of regular group events, such as sports and cultural festivals which, in Japan fall into the category of special activities; and guidance activities to help the children to develop, as far as possible, a sense of autonomy and spirit of co-operation based on their own judgment.

Problems and Issues

Regarding the current problems affecting moral education in Japan, these include the low degree of understanding of and interest in moral education among school officials and teachers; the inadequate attention given to the children's particular stage of development; the imperfections in the curriculum that is intended to cultivate sentiments focusing on an awareness of social and cultural values and so on. To effectively structure the whole school system, the above problems need to be dealt with jointly by the school, the family and the local community.

Lao People's Democratic Republic

The Lao People's Democratic Republic is a landlocked country, with 235,800 square kilometers, bordered by China, Myanmar, Thailand, Campuchea and Viet Nam. The total population was estimated at 3.9 million in 1989, with an average density of 16.4 inhabitants per square kilometer.

Ethnic diversity (about 68 ethnic groups) in the Lao PDR manifests itself in a variety of languages, traditions, customs and religions. Lowland Lao (or Lao Loum) culture reflects deep Buddhist influence, while the other ethnic groups (Lao sung and Lao theung) practice Animism (reverence for ancestors). Currently, Buddhism continues to play an important role in most of the Lao people's life style. The monastery (Wat) is the spiritual and social centre of the community. The community depends on the wat for the teaching of moral and cultural values and for fostering prosperity and health for all (many monks are healers who use traditional medicines).

Lao People customarily support each other and share a commitment to maintain and enhance their quality of life through an informal social network. Taking care of each other, whether friends, neighbours or relatives, is an inherent part of the network.

In line with the National Strategy of Education in the Lao PDR, the public school system seeks to produce students who possess good personal traits: well-balanced, harmonious individuals intellectually, spiritually, emotionally and physically.

Moral and civic education is taught as a separate subject in the curriculum in primary and secondary schools. It is also integrated in other subjects, particularly in "Languages" in the primary level. The main goal of moral and civic education is to educate students to be good citizens,i.e. to behave well inside and outside the class, to love labor, to develop a positive life style and good human relations.

In 1987 the Council of Ministers confirmed education as a priority for development. Based on this, the Ministry of Education and Sports announced it would be starting the reform of education that same year. Since then, the Research Institute for Educational Sciences has begun developing and revising curricula in both primary and secondary education. We are in the process of developing new outcomes for the curriculum. Some have been completed, others are yet to be finished. We also plan to prepare new textbooks, teacher's guides, and instructional materials emphasizing a new approach to teaching and learning. Teachers will then be oriented to this approach.

This approach will foster, in students, an understanding of the concepts of productive and creative work, appropriate use of technology, social action attuned to development, and action to preserve and sustain the environment. Like the other subjects in the school programme, Moral and Civic Education was revised and tried out this year. We defined the objectives, content and teaching methods appropriate for each level of schooling. In addition to the basic content of moral and civic education in the former curriculum there was an urgent need to include in the new curriculum such matters as health, safety, care for the social and physical environment, concern for others, an introduction to the concept of law and some practical skills.

Now Moral and Civic Education is considered to be an important part of all learning programmes in the Lao PDR. It is the aim of education to promote the development of good citizens for people's democratic society. In order to became a good citizen, students must acquire the following qualities described in the curriculum:

1) Being a good member of the family
2) Being a good member of humane, civilized and productive society
3) Being a good member of the community and country.

In order to assure possession of these qualities, one has to exhibit the following attitudes and behaviors:

1) Maintaining a happy home, promoting a positive life style
2) Showing kindness to other persons, appreciation for beauty and holding a moral and honest job
3) Actively participating in community and country development, focusing on the guideline "everybody works for all and all work for everybody"
4) Participating in maintaining peace in the country and throughout the world.

The main purpose of education, therefore, is for all persons to have an opportunity to develop as mature and effective citizens.

We hope that the introduction of our new curriculum in the school, with appropriate teaching methods, and the involvement of parents, the family and community in education will promote humane, ethical and cultural values.

Malaysia

The report focuses on the development of morals and ethics among school children of Malaysia, particularly those at the secondary school level who are between 12 and 17 years of age. The focus for this special interest, is the development of morals and ethics through the adoption of the 'values across the curriculum' approach. This approach was adopted with the introduction of the Integrated Curriculum for Secondary schools, or the 'KBSM'.

The KBSM was implemented in two stages. In 1988, the language programmes were implemented (Stage I) at the Form I level, and in 1989 all other subjects were implemented (Stage II).

The concept of 'values across the curriculum' (in this context) has been defined to mean the incorporation or integration of values in the curriculum of other school subjects, apart from the subjects of Moral Education and Islamic Education. In Moral education and Islamic education, the teaching of moral values and other good values is carried out in a more direct and formal manner, whereas the inculcation of values in other subjects is done in an indirect, informal and incidental manner.

In general, the concept of values across the curriculum is in line with the National Ideology (the Rukunegara) and with the National Education

Philosophy where the emphasis is more on character building of the individual. For example, an individual must be of good character, be of healthy mind and body, practice good moral values, be responsible and is loyal to King and country.

The report begins with an 'Introduction' where Malaysia is described as being a unique country with a plural society, rich in culture, religions and traditions and how these factors have influenced strongly the planning and development of education in the country. The Malaysian education system is also explained as being a centralised system where the planning and development of curriculum as well as major decision-making processes are made at federal level.

In the next section of the report, a brief outline of the National Education Philosophy is given to the effect that it forms the basis for all curriculum planning and development in Malaysia. One of the objectives of education in Malaysia is the development of the all-rounded individual who possesses high moral values, who is responsible and loyal, and who is capable of achieving a high level of personal well-being as well as being able to contribute to the betterment of the society and nation as a whole.

Subsequently, the next section begins with the implementation of the KBSM wherein lies the key word "integration". The new curriculum is known as the 'Integrated Curriculum' because the integrated approach is adopted in the planning and developing of the curriculum. Through this approach, special emphasis is given to the integration of knowledge, skills, and values; the integration of theory and practice; and the integration of curriculum with co-curriculum and the school culture. In this section, the objectives of secondary education are stated and attention is drawn to objectives emphasizing values education.

Outlined next in the report is the concept of 'values across the curriculum' and its meaning. To depict how values are inculcated in other subject disciplines, art education in secondary schools has been selected as an illustration point. As an example, in a painting lesson, not only has the cognitive aspects and skills involved in painting to be noted, but the teacher has also to note down particular values that he/she wishes to impart to his/her students. In painting lessons every student is expected to appreciate the beauty and harmony of painting. At the same time, the teacher also emphasizes the importance of aspects such as cleanliness, cooperation, the ability to act independently, the need to accept responsibility, and the value of being sincere when doing one's work.

The inculcation of values in art lessons, as in the other subjects, too, must be done incidentally and in an indirect manner. To be effective in achieving this inculcation of values, teachers are required to plan their lessons carefully and deliberately.

In the report; some reasons are given as to why values education (through the concept of values across the curriculum) is deemed important in the school curriculum. The reasons listed are: to impart many values as much as possible to students; to place responsibility on every teacher in the school to impart values; to make students themselves realize the importance of values in their life; to fulfill the aim of education as enshrined in the

National Education Philosophy as a means or strategy for national unity in preparation for the Year 2020 Vision; and to overcome and to reduce (in the long term) some of the spiritual and social problems among the youth in the country.

The subsequent section deals with some approaches adopted by teachers to deliver values education in school. As a whole, there are two ways to inculcate values in schools. First, through 'formal education' such as through the introduction of Moral education and Islamic education, and through the involvement of students in extra-mural activities. Second, through 'informal education' such as through students' own experiences inside and outside the classroom, students' own observations, students' own self-awareness, and through role-models by teachers and other personnel in school.

The last section of the report outlines the concept of the 'school culture'. 'School culture' is defined as encompassing the total environment of the school (physically and socially) which should be conducive for successful teaching and learning to take place. This concept was introduced when the KBSM was implemented in 1988/89. In the KBSM, one aspect of school culture is the inculcation and practice of good values among students both inside and outside the classroom. Therefore, values education is very much a part of the school culture. We hope that with the establishment of a positive school culture, students are well on their way to practicing good values and habits.

In conclusion, it is stressed that the concept of 'Values Across the Curriculum' has been adopted as one of the more confident strategies to fulfill one of the objectives of education, namely, to develop and to produce an all-rounded person with high moral standards who can contribute to the betterment of self, society and the nation.

New Zealand

Background

Since 1840 when New Zealand became a British colony, British institutions and forms of life have strongly influenced the development of the country's government, legal system, religious and social life, and its education system. Since about 1960 however, as the Maori population has become larger (currently comprising 14.4% of the total), more urbanized and more effective politically, there has been a growing acknowledgement of the importance of Maori institutions and ways of life. During the same period, New Zealand experienced a new wave of Polynesian migration: Pacific Islanders who have either migrated to New Zealand or have been born in it. Coming to terms with cultural diversity, with particular reference to Maori and Pacific Island cultural forms, is a major national concern, as New Zealanders respond to the separate and very different European and Polynesian strands of their national tradition.

There are also small groups whose forebears came to New Zealand from various countries in Europe or Asia - German, Swiss, Scandinavian, Dutch, Polish, Italian, Greek, Yugoslav, Indian and Chinese are the most numerous.

The education system is a national system; the legal authority for all

educational institutions derives from the Education Act and other Acts of the New Zealand Parliament. It is a centrally-funded system.

Education has long been seen by New Zealanders as a means of social betterment. And in a colonial society where social distinctions, though clearly evident, did not, for various reasons, harden into a class-based system of education, the publicly supported education system was increasingly seen in terms of its contribution to equality of educational opportunity.

The Content for a Humanistic Education.

For New Zealand of today, its past philosophy has been reinterpreted as follows: every person, from birth to death, is entitled to access to an education which meets their needs and enables them to live confidently in today's and tomorrow's New Zealand. That education, at whatever level (it may be early childhood through tertiary) must meet the demands of excellence. There are, therefore, two important concerns: the needs of the individual and the needs of society.

All students must be provided for, regardless of race and colour, cultural background, social background, gender, religious beliefs, age, physical and intellectual characteristics, or geographic location. Providing for individual needs must be balanced against the needs of the country as a whole.

New Zealand education historically, particularly during the past 25 years, shows a strong commitment to a quality state education system, a focus on the needs and interests of the learner; growing concern with some aspects of the education system; and a developing recognition that education, must be responsive, flexible and decentralised, and have clearer, realisable national goals.

New Zealanders have many satisfactions with the education system, but there has been criticism of the system's apparent failure to live up to the principles of equality of opportunity and equity of outcomes. Parents seek to have greater influence on the curriculum, on the selection of teachers and the materials used in education, and on the decisions which ensure greater chances, better facilities and wider choices for their children.

These brief background notes provide the context for an elaboration of the way in which New Zealand education promotes humanistic, ethical, moral and cultural values.

The Content for Learning and Teaching.

Humanistic education is described as a commitment to an educational practice in which all facets of the teaching/learning process give major emphasis to the freedom, value, worth, dignity, and integrity of persons.

A very powerful belief among New Zealand teachers is that, as well as the content of the curriculum, what they actually do with children in classrooms (pedagogy), and how they do it (process), will have the most lasting effect on whether children are motivated to learn or not. New Zealand parents generally, have placed a lot of faith in their children's teachers so that the adage, "The best school is the nearest school(to home)", has meant that the

parents faith in their children's teacher has been one of substance, that is, on the whole New Zealand teachers have performed well. What has been more problematic has been economic factors related to the education system. These can be summarised as:

- the need for a more informed, skilled and technologically literate workforce to meet the demands of the New Zealand economy;

- the need for greater flexibility in education and training so people could adapt skills in response to labour market and technological change;

- the need for a greater emphasis in the curriculum on developing knowledge, understanding and language facilities of those countries who are New Zealand's trading partners;

- and more accountability from education institutions for the effective and efficient use of public resources.

To provide the administration machinery to facilitate the required improvements in education, two major activities need to be promulgated. The first, was to disestablish the Department of Education and the Education Boards which had administered education for over a hundred years. The second, was to review the curriculum and its assessment.

In October 1989 the first phase was completed. The Department of Education and Education Board were replaced by six agencies responsible for administering early childhood and compulsory education: the Early Childhood Development Unit; the Education Review Office; the Ministry of Education; the Special Education Service; the Parent Advocacy Council; and the Teacher Registration Board.

In July 1990, three agencies to administer the post-compulsory sector were established. These agencies are: the Education and Training Support Agency; the New Zealand Qualifications Authority; and Quest Rapuara, the Career Development and Transition Education Service.

These nine agencies are separate organisations, but they all work together with teachers, learners,parents, and the wider community to provide New Zealand with a high quality, responsive education system.

In May of this year the second phase is now being publicly debated. A National Curriculum Framework has been designed to highlight important factors which include the need to:

- define a range of understandings, skills, and knowledge that will enable students to take their full place in society and to succeed in the modern, competitive economy;

- give greater emphasis to the attainment of high degree of competence in the core areas of the curriculum: English,science, mathematics and technology;

- recognise the importance of new technologies and the development of skills;

- raise the numbers of 15-18 year olds opting to stay on for non-compulsory education.

The seven groupings of Essential Skills are:

Communications skills;
Numeracy skills;
Information skills;
Problem-solving and decision-making skills;
Self-management skills;
Work and study skills; and
Social skills.

To elaborate the list of these, the curriculum will enable all students to:

- relate easily to others, and work in co-operative ways to achieve success;

- take responsibility for the well-being of others and of the environment;

- develop desirable social qualities such as integrity, reliability, trust, fairness, and courtesy;

- participate effectively and productively as responsible and informed citizens of New Zealand's democratic society and economy.

Concluding Remarks

As to how successful New Zealand is in promoting humanitarian, ethical, moral and cultural values we should judge from the standpoint of its weakest and poorest members and ask them whether those values are justified or not. To those who have benefited from the system we should ask whether they are prepared, at least in principle, to change places.

The tradition in New Zealand is that students should be encouraged, at all times, to take responsibility for their own learning and for their own administration. It would be either a brave person or a stupid one to admit to anything more than to a reasonable degree of success in this educational goal but it nevertheless is a goal which New Zealand teachers pursue enthusiastically.

In order to facilitate those factors a set fundamental principles have been designed to give direction to the National Curriculum. As an example:

- The National Curriculum will ensure that the experiences, values, cultural tradition, histories, and languages of all New Zealanders are recognised.

- The unique place of Maori, and of their language and culture, will be acknowledged. The National Curriculum will provide for the teaching of the Maori language and culture. Students wishing to learn Maori will be provided with the opportunity and resources to do so.

Pakistan

Pakistan having been carved out of Indian subcontinent is an ideological state and Islam is recognized as the State religion by the Constitution promulgated in 1973. The aims and objectives of education, evolved over a period of four decades or so, have stressed the need for imparting such an education to the future generations which may inculcate among them an abiding loyalty to Islam and commitment to the basic ideology of Pakistan. In this context the proceedings of the 1947 National Education Conference; Report of the Commission on National Education 1959; Education policies of 1970; 1972-80; and 1978 have been specifically discussed. Certain provisions related to education in the 1973 Constitution of Islamic Republic of Pakistan have also been reproduced so that the readers may fully appreciate that the fundamental rights of other communities have also been protected.

An attempt has been made to discuss the growth and development of the education system which is lagging behind other countries in several respects. The participation rates at various levels of education are lamentably low. Pakistan has to meet its constitutional obligation by universalization of secondary education within minimum possible time. It is still some distance from the goal because it has a literacy rate of about 30 percent and participation rate of 50 percent at primary school level. There is still another problem of drop-out and wastage at primary level which is estimated at 50 percent. The quality of education is also under severe criticism from various quarters. Its research capability at the highest level is restricted. The structure of the education system has also been briefly discussed which will hopefully be of interest to those interested in comparative education systems. It will be observed that Pakistan has not reached that stage of scientific and technological development which may have eroded its humanistic, ethical and cultural values.

Primary and secondary education have been identified as the most crucial stages of the education system. The first level serves as a stage for induction of children into the school system; whereas secondary education serves as a terminal stage for those entering the job market for employment. Therefore whatever humanistic, ethical or cultural values are imparted those may find manifestation in the curriculum content of these two stages of education. Objectives of both these levels of education in Pakistan have been highlighted and in that context, contents of moral and religious education have either been reproduced or annexed to the main body of the report. It has been observed that curriculum content is repetitive in various grades and needs to be designed in such a way that it may stimulate the interest of teachers as well as students.

Though the education system stresses and emphasizes humanistic, ethical and cultural values, yet it does not seem to have a lasting effect. The challenges of practical life and the environment in which these individuals have

to work erode those values inculcated in their minds during earlier school life. This erosion has been noticed not only at the level of national political communities, but also at the international level. This is a challenge to the entire humanity and requires serious consideration on the part of international agencies, especially UNESCO.

Philippines

The interlocking problems of overpopulation, poverty, environmental destruction, communal violence and marginalization are acutely felt in the Philippines. To help solve these problems, the educational system has been tasked to lay down the foundations for the moral and social transformation of Philippine society through a values education programme integrated into the formal school curriculum and prescribed for all students. Thus, values education has become the cornerstone of the New Elementary School Curriculum (NESC) and the Secondary Education Development Program (SEDP) adopted in 1982 and 1989, respectively.

The commitment to promote humanistic, ethical and cultural values finds strong support in the Philippine Constitution of 1987 with its vision of a "just and humane society". The constitutional provision calls for the teaching of values across the elementary, secondary and tertiary levels of schooling and underscores the Filipino's quest for political and economic independence and for social justice, freedom and peace.

The goal of values education, therefore, is to develop Filipinos who are enlightened, nationalistic, disciplined, productive, actively participating and God-loving citizens in the context of a national community.

A conceptual framework for values education has been developed by the Department of Education, Culture and Sports (DECS) based on a rational understanding of the Filipino as a human person. It has identified several dimensions as essential to the understanding of the human person. These include the physical, intellectual, moral, spiritual, social, economic and political dimensions. Corresponding to these dimensions are the core values such as health, truth, spirituality, social responsibility, economic efficiency and nationalism and global solidarity. These are seen as needed by a human person to attain self-actualization and ultimately human dignity.

The emphasis on each of the core values and the contexts in which they are taught are allowed to vary from situation to situation and are largely dependent on the culture and the needs of the target learners. To avoid confusion on what core values are more significant than others, a values map was drawn up by DECS to guide teachers in teaching values. It consists of core values and their behavioral objectives, as well as the entry points where values may be integrated and in what subject and at what grade level.

The core values included in the DECS values map covers practically the whole gamut of the basic concepts used to understand values and are universal in their application. These are also utilized as themes in the syllabi and the textbooks for the different subject areas.

The strategy used in the teaching of values education in the elemen-

tary level of Philippine schools is the integrated approach. The integration of values into the different subjects are based on the following considerations: (1) appropriateness of the values to be applied; (2) level of difficulty of the behavioral objectives; (3) ability of the learner to understand the values; and (4) nature of the subject matter.

For the secondary level,values education is taught as a separate subject and revolves around four (4) major themes: self as an individual, self and others, self and nation, and self and universe/God. The core values used to emphasize the major themes are human dignity, social responsibility, nationalism/internationalism and spirituality. It is also at the secondary level where the teaching of values is more intensive, conscious and deliberate.

Aside from this approach, values integration is also required in the teaching of all the other subjects, particularly in social studies, work education, art education , music education, health education, English and Filipino (the last two subjects include both language and literature).

On the other hand, the infusion of values is mostly done through the informal and non formal education process. The vehicles for this are the co-curricular programmes in schools, PTA meetings, clubs and social organizations in the community, social action programmes and family activities, etc. All of these contribute not only to the socialization of individuals to the social, economic and political aspects of Philippine life but, to a large extent, to the understanding and internalization of desired humanistic, ethical and cultural values valued in Philippine society today.

Republic of Korea

Introduction

In Korea, humanistic, ethical and cultural values, have been taught in a required course of moral education. More specifically, values have been taught in a course on citizenship since the mid-1950s.

They have also been taught in social studies for a short time. In the 1960s, a social studies course which has been taught for five hours per week, was divided into social studies (four hours per week) and moral education (one hour per week). Since then, moral education textbooks have been revised six times by the Ministry of Education. The revisions which are analyzed in this study reflect the political, economic, and social changes in Korean society. Thus the image of an ideal man pursued through Korean textbooks might be a reduced image of the Korean society. They can also be considered as the efforts of the Korean people who, through those changes, tried to establish proper moral principles and to preserve traditional cultural values in order to creatively develop them further.

The six moral textbooks for Korean seventh graders which are analyzed in this report were published in 1960, 1966, 1974, 1979, 1983 and 1989. The textbooks will be referred to as A, B, C, D, E and F respectively.

Values and Details of Moral Practices which are Emphasized in Textbooks.

The textbooks, by and large, deals with humanistic, ethical, cultural values and moral duties related to an individual,family, ancestors, neighbor nation, other countries, and nature.

Textbook A has contents and approaches where parents (or teachers) persuade children (or students) to "Be a good person", "Study hard", "Be an honorable person". In addition, the textbook invoked authority and emotion. The general trend is admonitory and authoritative.

Textbook B deals with parents' love and expectations, friendship, teachers' love, the importance of middle school, and new resolutions in the seventh grade; it tries to guide students to understand those around them well, to reflect on their circumstances and behaviors and to renew their resolution to became a good person. The message underlying the contents, is less admonitory and more implicit in Textbook B than in Textbook A.

Another characteristic of Textbook B is that the entire chapter 2 deals with everyday life manners in detail. It describes ways of expressing modesty, honorific terms for the elder, plain terms for the young, proper postures, various ways or greetings, e.g. how to handle goods to be handed over to other people, how to welcome and see off guests, how to serve tea and prepare meals for guests,etc.

The contents and structure of Textbook C are similar to those of Textbook B. Textbook D has two distinct characteristics from those of A, B and C. First, moral dilemmas are introduced. Second, more emphasis is given to social, economic and national values for the development of nation rather than values relevant to life.

The contents and structure of Textbook E are almost identical with Textbook D. Textbook F stresses the development of moral judgement and the understanding of the principles underlying moral practices. It also attempts a new approach to ideology-based values education.

The structure on which humanistic, moral and cultural values in the 6 textbooks are based, can be resolved into 5 values categories: (1) values based on individuals such as kindness, diligence and will; (2) those based on family such as filial duty, brotherhood and gratitude to ancestors; (3)those based neighborhood and community such as friendship, manners and co-operation; (4) those based on society and nation such as social order, justice, and patriotism; (5) and those based on international relations such as international co-operation and world peace.Below are the values emphasized in the current Korean Textbook F by the level of life in detail. (see Table 1)

<Table 1> Values Emphasized in Current Korean Moral Textbook F by Level of Life

Level of Life	Values and Practices
Individual	brightness, sincerity, respect for life autonomy, self-confidence, consideration for others, diligence, temperance, rationality critical thinking

Level of Life	Values and Practices
Family	Filial duty, brotherhood, gratitude to ancestors
Neighborhood and Community	friendship, cooperation, sympathy,love for ones home town, tolerance, propriety, trust
Society & Nation	public interests, justice, social order/low-abiding, patriotism, national development, national security/defence, national-unification
International	respect for/understanding of the culture of other countries, contribution to international cooperation and prosperity and world peace.

Textbook F which are currently used in middle schools defines filial piety like other former textbooks. However, unlike other textbooks, Textbooks F tries to establish the meaning of filial duty through critical thinking process.

In addition, Textbook F also extends the meaning of filial duty to respect for others and one's country. In other words, brotherhood is one of the commonly emphasized values in the textbooks. Like filial duty, it is extended to love and respect for ancestors and other human beings.

Generally speaking, Textbook A, B, and C put more emphasis on personal and family morals, while Textbook D, E and F put equal emphasis on public interest, justice, rationality and critical thinking.

Approaches to Moral Education

The approaches of the textbooks can be classified into three types. The first type is the approach of Textbook A which is rather admonitory and good boy/girl oriented. The second type is the approach of Textbook B and C which emphasizes proper manners in everyday life and their practices. The third type is the approach of Textbook D, E, and F which focuses on Socratic questioning, the development of rational thinking in judging moral dilemmas, and the understanding of the underlying principles of moral values.

The first and second type of approaches assume that it is beyond students' ability to build on their own. The third approach presents moral dilemmas and asks students to choose the best behavior. Thus, unlike the first and second types which assume that moral principles are fixed, the third type requires students to actively participate in seeking a moral principle.

Summary and Conclusion

On the basis of the above analyses, we can find the following facts:

(1) The moral values which have been emphasized in the textbooks were mainly composed of personal and family values at first.

However, recently, emphasis has also been given to national and social values.

(2) The textbooks has become less emotionally colored and is now more objective and realistic.

(3) The approach to moral education in the 60's had emphasized conformity and practices of existing moral principles. However, from the late 70's, this approach has been changed into an approach which has focused on rational moral judgment and underlying principles of moral values.

These changes show the education in Korea is from closeness and nationalism towards openness and internationalism. This has meaningful implications towards improved humanistic, ethical, and cultural values in education.

Sri Lanka

The island republic of Sri Lanka has a population of 17 million distributed among four main ethnic groups namely: Sinhalese, Tamils, Moors and others comprising Burghers, Eurasians, Malays, etc. These ethnic groups profess four main religions namely Buddhism, Hinduism, Christianity and Islam.

It being a predominantly Sinhalese Buddhist country, promotion of humanistic, ethical and cultural values takes place in this background and with a Buddhistic bias.

The 9870 institutions within the formal education system are responsible for the twin tasks of implementing the school curriculum and disseminating cultural values. Thus, one notices that these values are basically upheld and preserved through this system. These institutions create a moral and ethical awareness by direct teaching of certain subjects and also indirectly, through various co-curricular and extra-curricular activities, which are supported by organizations outside school. The institutions responsible for the perpetuation of the traditional system of education, namely, the Pirivenas - the traditional schools run by Buddhist clergy - have been and are the custodians of our cultural values.

The primary and secondary school curriculum which is compulsory for all children is the most important medium for inculcating values in children. The main subjects through which this is done are religious knowledge, language and literature, social studies, health science and aesthetics. The contents of these syllabi and the instructional methodology adopted are designed so as to stress values such as the need to care for one's self and other people, respect for parents and elders, preservation and protection of places of worship and the environment and the principle of right livelihood.

At the daily school assembly, a routine activity in school, the Principal or senior teachers speak to the pupils on virtues which they should develop in order to co-exist in the school, which is a miniature society. Further, extracts relating to moral conduct are read from Buddhist, Hindu, Christian & Islamic scriptures.

A programme called School Week is undertaken at the beginning of every academic year. This is designed to educate the children in the care for their school property and their immediate environment.

Most schools have a variety of clubs for sports, scouting, guiding, social service, first aid and student interaction which play a tremendous supportive role in the promotion of values desirable for harmonious living.

Sri Lanka being a multi-ethnic and multi-religious country, the education system has to be geared to the task of preparing the young for living in a heterogeneous society, developing a spirit of tolerance.

The schools of religious education which receive state support are conducted on Sundays. Though outside the normal curriculum, these Sunday schools undertake most of the responsibility for moulding the character of children, and preserving cultural traditions.

The non-formal educational programme conducted by the Ministry of Education is basically designed for school leavers. The programme undertakes a multitude of activities that extol the dignity of labour thereby making the school leaver youth a self-reliant person. Respect for one's own self is highlighted when youth are given a training in self-employment in various fields, such as carpentry, masonry, sewing, knitting, weaving cottage industries and light engineering works, according to their capabilities.

The National Youth Services Council, which is a statutory body under the Ministry of Youth Affairs and Sports, has as its main objective the training of young school leavers in various skills and crafts in keeping with their talents. This is in order to make them employable. The National Apprentice and Industrial Training Authority, too, undertakes the training of youth in various trades and vocations which provides them with an opportunity to make a decent living.

State support is ensured through legislation. An appeal to respect the virtues of noble living as contained in all the religions is professed. The most outstanding of them is the observance of the five tenets or precepts in the creed of Gautama Buddha, the Enlightened One, namely, abstinence from harming life, stealing, misconduct, uttering falsehood and taking intoxicants.

The media in Sri Lanka too, plays a prominent role in the promotion of cultural and ethical values.

The Press gives publicity to the religious programmes conducted in connection with various religious festivals. The newspapers publish supplements, and ceremonies conducted throughout the island are given coverage. Even commercial establishment insert a quotation or a word of admonition from scriptures in their advertisements.

The radio - Sri Lanka Broadcasting Corporation, broadcasts daily religious programmes. Their daily broadcasts begin with the religious observances of different religions and thoughts for the Day.

The television - Sri Lanka Rupavahinin Corporation and the Independent Television Network - telecasts religious programmes. Both these institutions

telecast programmes of Homage to the Triple Gem at 18.00 hours daily. There are Buddhist sermons, discussions, teledramas, talks on all full moon days which are declared Government, Bank and Mercantile holidays. Even the dramas broadcast on such days highlight virtues of righteous living and avoidance of a way of life that will cause suffering to others.

The Public Performance Board and Educational Publications Advisory Board, too, plays a significant role in this connection. Films, dramas and other forms of entertainment are presented to the Public Performance Board for review and scrutiny. Any productions that appear to be detrimental to any ethnic or religious group does not get the sanction of this Board for public performance. Similarly those productions that appear to propagate violence, murder and other types of behaviour that run counter to the accepted social norms, too, are rejected. Such productions are allowed for restricted audiences or are completely banned.

The Educational Publications Advisory Board, too, does similar scrutiny of books submitted for approval as suitable for use in school libraries.

Non-governmental organisations and other similar campaigns too play a pivotal role in the promotion and preservation of human values and the cultural heritage of Sri Lanka. These organisations assist the school system by guiding students through lectures, talks, competitions, and exhibitions.

The importance of the protection of one's environment is another virtue inculcated in the minds of children.Protection is afforded to fauna and flora. Indiscriminate felling of timber is prohibited. Tree-planting campaigns are organised very often with state patronage and initiative. In this regard poster campaigns, flag days and shramadana (voluntary work) campaigns are organised. The setting up of herbal gardens and nurseries serve a dual purpose by protecting the environment and also by providing raw-material for traditional medical care. This is linked to the verse in the scriptures (Dhammapada) "Health is the greatest gain" ("Arogya Param-Labha").

Rehabilitation of convicts and granting of amnesty to prisoners on the eve of religious and national festivals is also an instance of humaneness manifest in Sri Lankan society. Authorities in rehabilitation camps and prisons conduct religious programmes that go a long way in the reformation of convicts

At a forum of this nature it is necessary to examine the suitability and adequacy of the above activities that are purported to promote and uphold the cultural values of Sri Lanka. It is also suggested that ways and means be devised for a through monitoring of these activities ensuring that they do not erode or evaporate in the process.

Thailand

Thailand is the land of Buddhism. The king is treated with high and great respect. Since ancient times, people of good conduct have been bestowed with honour. A strong emphasis has been placed on the development of ethical and cultural values in all the educational projects. However, selfishness, moralistic deviation, and environmental destruction can still be seen

at an increasing rate. Such undesirable things have found their root causes in modernization. The traditional Thai values can hardly resist the influx of foreign culture.

Major efforts have been made toward bringing back or conserving ethical and cultural values through various forms of activities such as research and studies of basic, ethical, humanistic and cultural values.

The government has officially proclaimed the Royal four basic ethical values and the national five basic ethical values. They are summed up as follows; 1) self sufficiency, diligence and responsibility, 2) sense of clever spending and saving; 3) order and obedience to the law; 4) following of religious teaching; and 5) love for the nation, the religion and the King. This tenet has been made practical through sixty two precepts. All government units take full responsibility whereas private units eagerly and voluntarily undertake similar responsibility, too. Names of companies, corporations, organizations, clubs, societies, foundations, institutions and all types of groups involved in this task have been made known to the public for their good deeds.

Studies have indicated that both government and private organizations have achieved success in the ethical and cultural development as planned by government policy. Educational institutions of all levels have continually arranged several programmes for the ethical and cultural development. The elementary level has placed greater emphasis on moral development by making ethical values development one of the four main groups of subjects. Moral education is also integrated into the other three subjects. At least thirty precepts must be practiced at this elementary level; another sixteen precepts can be further developed at a secondary level. Practical subjects directly involving the development of ethics and culture are those related to philosophy, culture, religion, civilization, and liberal arts. The development of ethics and culture at tertiary level is not required beyond that incorporated in foundation programmes and in liberal arts. These are incorporated in degree programmes and are implicitly suggested in various forms of traditional club activities of the students on several festivities and ceremonies.

The common guidelines for the ethical and cultural development being widely used at various educational institutions comprise the following four functions:- 1) creation of understanding and devotion; 2) dissemination of knowledge; 3) introduction of real practice; 4) immediate application in life.

The foreign methods of the development of ethical and cultural values also find themselves alongside those precepts. Some of them are reasonable values clarification, moral reasoning, behaviour modification and social learning.

As regards to non-school system development, it is advisable to use texts and training sessions with the help of mass media. Close cooperation may be obtained from private organizations.

The collected suggestions for the ethical and cultural development from resourceful persons are stated briefly as follows:

1) Both government and private organizations must take action

with great interest and constant practice;
2) Ideal models are teachers and parents;
3) Order and pleasantness of a good surrounding are necessary;
4) Teaching of ethics and culture must be the direct responsibility of the teachers at all levels. Then the development can be both directly and indirectly supplemented;
5) Great care must be exerted concerning the good and bad influence of mass media. Moral and ethical corruptibility should never occur;
6) Youth should be the centre for the arrangement of all types of activities related to religion, sports, music, arts, community education, voluntary development, and many others; and
7) The honorification and making known of good and exemplary people must be planned and known widely.

When all these ideas and programmes have been wisely and continuously implemented, the people of Thailand will be assured that their traditional moral ethics and culture values will continue to be the cornetone of their society.

Viet Nam

The education of ethical values for pupils of basic general schools in Viet Nam has to complete three basic tasks:

1) To help pupils form a sense of ethics

The sense of ethics includes ethical knowledge and ethical belief existing in a close relationship. The outcomes of the studies show that, ethical knowledge comes first of all, then ethical concepts, are grasped and understood by the pupils at four levels:

a. Understanding the first and preliminary generalization;
b. Understanding the concept but incompletely and not in depth;
c. Understanding the concept basically, and
d. Understanding the concept thoroughly and being able to introduce into one's system of experiences.

The important thing is not to stop at understanding ethical knowledge, but to turn it into individual belief. This very belief will push up the realization of activities in accordance with ethical values.

2) To form in the pupils ethical sentiment

With one's sense of ethics, experiences and experiment, in the pupils the right and positive ethical sentiment will be formed and developed toward ethical standards reflecting ethical values: they want and wish to follow; they feel satisfied with good conduct and are bothered when these are violated. Therefore, one may say that, this positive sentiment is the stimulating agent from inside which help the pupils to turn the sense of ethics into ethical behaviour.

3. To train the ethical behaviour and habit of pupils

Ethical behaviours which have been repeated will become ethical habit. Thus, it means that ethical behaviour will become closely linked to individual need: they wish to have good ethical behaviour. They feel satisfied, happy and they need to have the right conduct relevant to the set ethical standards. On the other hand, they will feel bothered when their conduct is not good and right.

These three tasks will be realized through two approaches: subjects - teaching approach and out-of-school activity approach.

a) Subject - teaching approach

In basic general education schools in Viet Nam, attention has been paid to the integration of ethical values into different subjects.

Among subjects taught at general schools in Viet Nam, there are two subjects most suitable for the integration of ethical values, namely moral subject for primary level and civics education subject for lower secondary level.

Primary pupils are young with low capacity of understanding. Their experiences are limited. In daily life they often imitate both the good and bad examples. Therefore, for primary level, in the education of ethical values, we do not provide them with ethical concepts directly, but educate them through giving examples of ethical behaviour standards.

These behaviour standards help pupils understand right and fair conduct or treatment in multiple and diversified relations. Those are the relationship between pupils and their relatives (grandparents, parents, elder brothers and sisters, teachers, friends, elderly, youngsters, disabled, etc.); their relation to work (learning, working, social activities); their relation to social assets and historical relics (furniture, schools, parks, and historical relics); their relation to society (the fatherland, the war-wounded, etc.); their relation to nature (useful animals, plants, etc.); and their relation towards one another; these have been set up, maintained and strengthened in a unified environment: school, family and society.

Based on physiological and psychological characteristics, each behaviour will be taught through well-illustrated ethical stories.

At the lower secondary education level civics education teaching were aimed at:

- Providing knowledge on basic ethical standards, indicating concepts on ethical qualities which are required by every citizen;

- Developing in them ethical habits and behaviours, that means knowing how to live, to learn and to work according to the law, to struggle against every violation of ethics and the law.

Here, it should be noted that pupils of lower secondary level begin to understand concept on ethical qualities. For example, objectiveness, industriousness, patience, self reliance, discipline, affection and love for bellow men.

Experience shows that in order to improve the effectiveness of teaching, it is required:

- to conduct a dialogue with the pupils or to organize discussions among themselves on ethical values related to the qualities to be learned;
- to compare the ethical status of oneself with his/her class and school, then analyze and evaluate;
- to provide ethical situations in which pupils are requested to find solutions or argue about the solution;
- to never allow lessons on ethical qualities to become "ethical preaching".

b) Out-of-school activity approach

To educate pupils in ethics, out-of-school activities are also used.

Through out-of-school activities, pupils are taught the following topics:

1: School tradition education
2: The education on motivation and attitude formation
3: Education on respect of teachers
4: Education on patriotism
5: Education on students' tradition
6: Education on the Communist Party of Viet Nam
7: Education on the Youth Association
8: Education on international solidarity
9: Education on respect, love and thanks to President HO CHI MINH
10: Education on the solidarity of international pioneers
11: Education on the respect of wounded and fallen soldiers
12: Education on national tradition

These activities within and out of schools, are carried out with the close co-operation of the school, the family and society and other social organizations.

2. Analysis of Common Problems: Areas for Regional Co-operation

Background Concerns

In the report of the Regional Workshop (18-31 January 1990) entitled "A New Decade of Moral Education", a core of moral values was accepted by the members as providing a useful basis for their continuing deliberations. The

first of these "caring for others" was seen as the overriding, universal values in relation to the resolution of moral issues. A review of the country reports at this Regional Meeting has strongly endorsed the value of 'caring for others' as a key element for the successful promotion of humanistic, moral/ethical and cultural values. 'Caring for others', however, has been extended to include 'caring for one-self, family, neighbours, community and nation'. Also included is the need to 'care for other species, for the welfare of one's society and nation, and of the liveability of the earth'.

Every report has made reference to the need to protect cherished values - which in most cases were taken to be those that were traditional religious/cultural in origin and deeply embedded within the people - so that a sense of well-being and continuity with the past was maintained. Where there was a threat to cherished values, reports referred to a sense of ambivalence arising out of phenomena related to modernization trends; for example:

- in skills related to attitudes and procedural values, the proliferation of alternatives (of goals, methods, etc.) brought with it a demand to be able to choose between alternatives;

- in skills related to communication, the fact that in today's world, the mobility of populations makes it possible for peoples to empathise much more intimately than earlier, raises the possibility of perceiving and understanding (if not agreeing with) the interests, beliefs and views of others; and

- knowledge from the availability of the mass media which could undermine wisdom of traditional sources of authority and inspiration.

These and many other items from the reports attended to the need for a conscious, deliberate and planned approach for the upholding of humanistic values.

Problems and Issues

The Member States represented in the Meeting have reported a great deal of activity in the areas of humanistic, ethical/moral and cultural values. Some countries offered separate courses at the primary and secondary levels. Many countries infused and integrated those in appropriate subjects. A few did a combination of both. There are hardly any two countries which focused on exactly the same sets of humanistic, ethical/moral and cultural values. The scheme for infusion and integration are by and large unique to each country. However, it appears from the country presentations that there are commonalities of issues and problems, which could be the focus for regional co-operation. Some of these are briefly described below:

Changing Family Structure

A changing family structure was noted, i.e. the shift from extended to nuclear family structure, especially in big cities and other urban areas. Very often, aging parents are left in the villages, or are separate dwellings to

fend for themselves. In countries, where there is no established retirement and old-age insurance scheme, this has caused socio-economic problems, not to speak of psycho-emotional repercussions. Likewise, gone are the days when the less fortunate members of the family are supported by the luckier ones.

Erosion of Spiritualism

Science and technology have done wonders in improving the quality of life of peoples in Asia and the Pacific. Invariably, in many countries, science and technology also led to socio-economic development and progress, and with this came the trend towards materialism and the the erosion of spiritualism. In most cases success is measured in terms of the accumulation of material wealth.

Excessive Pursuit of Materialism

Invariably, industrialization and modernity which were developed in western countries are introduced in, and/or sought by countries of the east. With industrialization and modernization are its cultural baggage, e.g. industrial mentality, many of which, are inconsistent with those of countries in the region, resulting in serious socio-cultural tensions.

The School as a Scapegoat

In many countries, the school has been blamed for moral decadence, oblivious to the reality that humanistic, ethical/moral and cultural values are not the sole responsibility of the school. It was pointed out that schools continue to foster and teach humanistic, ethical/moral and cultural values. However, very often, what are learned in schools are negated in the home and in the society.

Declining Influence of Parents

In society at present, peer groups, mass media, etc. appear to exert greater impact on the values of the young vis-a-vis those of parents. This is aggravated in situations where both parents are working, and pre-occupied with earning a living, with very little time for the proper upbringing of their children.

CHAPTER 2: Curricular Framework for Promoting Humanistic, Ethical/Moral and Cultural Values in Education

Goal

The goal of values education is to enable learners - school students, out-of-school youth and adults - to acquire awareness and to contribute to:

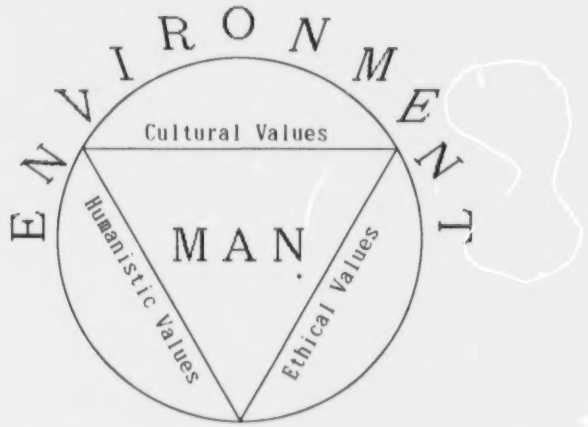
I) the promotion of humanistic values that would foster learning to care;

II) the development of ethical/moral values so that all people are better prepared to make wise choices about the many difficult problems being faced; and

III) the preservation of cherished socio-cultural values, the reorientation of values which are obstructing development efforts, and the reduction of tensions arising from rapid technological and economic changes and developments.

Conceptual Scheme

The capacity to possess a combination of sophisticated humanistic, ethical/moral and cultural values is what distinguishes human beings from other animals and living things. This triumvirate of values tends to have much in common with many overlapping attributes and are, by and large, interlocked and mutually reinforcing within a given socio-political and cultural framework. This is illustrated below:



To ensure that the best dimensions of each are harnessed to foster a peaceful, enjoyable and sustainable society/world, and that the vital linkages within this three dimensional framework can be more easily appreciated, the Regional Meeting on the Promotion of Humanistic, Ethical and Cultural Values in Education has dealt with each component separately.

Humanistic values are generally associated with kindness, sympathy/empathy, tenderness/gentleness, compassion, benevolence, etc. The

concept, moral, refers to standards of right and wrong. The latter is often juxtaposed with ethics - the study of human conduct, with emphasis on determination of right and wrong. On a different level of conceptualization, ethical values are linked to conformity or non-conformity with the right principles of conduct, as generally accepted by specific professions, e.g. medical, teaching or business, etc. Sir Edward Taylor, an English anthropologist said, Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.

In this Regional Meeting dictionary definitions and/or classical and broad definitions have been used merely as signposts. Operational definitions are proposed for humanistic, ethical/moral and cultural values in the hope of focusing on those aspects/dimensions that could be utilized in solving major and current priority societal problems.

Humanistic values have focused on fostering the value of learning to care for: i) self; ii) fellow human beings, e.g. family, friends, peer, neighbours, fellow-countrymen, and other citizens of mother earth; iii) other species, e.g. plants and animals; iv) social, economic, and ecological welfare of one's society, nation or the globe; and v) the liveability of the earth now and in the future. Caring or concern (love) is proposed as the the main theme.

Ethical/Moral Values is not new in the curricula of many Member States in the region. However, often the programme consists of a smorgasbord of desirable character traits, which tend to be spread too thinly all over different textbooks. Hence, it is difficult to assess effects and impact of the values as suggested in the programme. To make it more meaningful, there is a need to come up with good teaching units that will enable teachers to supplement and augment what are in the textbooks. Dedicated and values-conscious teachers will, on their own initiative, also expand on whatever ethical and moral values are implied in the textbooks. In this Regional Meeting, it was proposed to have a conceptual theme/clusters of concepts, such as the following:

1) religion-based moral values, derived from Buddhism, Christianity, Confucianism, Hinduism, Islam, Shintoism, Taoism, etc.;

2) national principles-based as found in the Constitution and/or philosophy of participating Member States; and

3) rationality-based (science-based), including, for example, an inquiring mind, discipline and accuracy.

Ethical values could also be clustered under the following headings:

1) ethically good (individual), such as honesty, sincerity, authenticity, etc.;

2) profession-related ethical values, such as the Code of Ethics for Teachers, or for Physicians; and

3) civics-related ethical values, related to political/governmental systems.

It was agreed to limit discussing cultural values to the following:

1) non-material components of culture and cherished socio-cultural values, (for example, belief systems, customs and traditions, and institutions, such as family and marriage); and

2) socio-cultural tensions arising from changes, and the effects and the impact of science and technology, industrialization and modernity upon people's socio-cultural values. It is generally acknowledged that science and technology will continue to accelerate industrialization, and hasten modernity. It is then incumbent upon the educational system, the home and society to strive to develop ourselves spiritually to face the excessive pursuit of materialism.

It is to be noted that this Regional Meeting was not intended to discuss international education, which includes education for the promotion of international understanding, co-operation, peace and human rights, and fundamental freedom as this was already covered very well by another UNESCO Regional Meeting in 1988, resulting in a good publication entitled, **Education for International Understanding, Cooperation, Peace and Human Rights**

Approaches to the Introduction of Humanistic, Ethical/Moral and Cultural Values

A major question for the education system of each country is to decide what is the most effective approach for values education in the curriculum - for non-school youth and young adults - as well as - school children. It is not overstating the case to say that the overall instructional approach and the strategies adopted will be a major determinant of how successfully values - humanistic, moral/ethical and cultural - can be internalized by learners and used by them to meet the challenges of the modern global society.

There is a growing awareness in all countries in the region that values education can not be considered in isolation and that the values transmitted by the family and teachers are at least as important as the values taught through the formal education system. Approaches to values education need to take into account and incorporate the value systems of parents and teachers.

The role of the communication media - newspapers, television - cannot be ignored in values education. While these media can be, and are, utilized to support values education, often a smorgasbord of beliefs, moral systems and cultures are presented from around the world in an unstructured and inconsistent fashion, often to satisfy materialistic goals and aspirations.

It is not the purpose of this Regional Meeting to set down prescribed positions on how values should be taught. However, an analysis of country experiences presented at both this and previous meetings shows that some or all of the following approaches are generally adopted:

I) as a specific subject in the curriculum;
II) as a specific subject in the curriculum and integrated across subjects such as social studies, language or science and

health courses;
III) integrated across subjects;
IV) infused through the non-formal school programs such as extra-curricular activities and school projects, school assemblies, campaigns, school discipline and reward systems;
V) parent - teacher and parent - school interaction; and
VI) teacher - pupil interaction

Often education agencies other than the Government are also concerned with the transmission of values; in these circumstances also, different combinations of these approaches are also adopted.

The nature of the society, culture and historical experience of each country - and the response of that country to the introduction of science and technology plays a major part in determining the present attitude of that country to education of humanistic, ethical and cultural values. In many countries moral and ethical values are taught directly as well as through integration into the formal and non-formal curriculum. In other countries, integration into other courses is more favoured with community involvement in the process of defining core-shared values.

Cultural values are rarely taught directly but are transmitted through integration in social studies courses and through non-formal school and general government programmes. In health and science courses, particularly at the secondary level, the outcomes of science and technology are often in conflict with customs and beliefs of the country and these issues are discussed as affective components of these courses in many countries. Cultural values also often naturally form an integral part of morals and ethics courses.

A universal theme running through the goals and objectives of education in each country, is the need to transmit to each new generation, the deeply held intuitive humanistic values of man as a social being. All the above approaches are utilized in various forms to introduce these values. However, despite explicit statements in the goals of the curricula, the values are often presented in a diffused and uncoordinated fashion and students are rarely exposed to the range of moral dilemma that arise in the application of these values to real life situations.

Prototype Curricula

On Humanistic Values

Introduction: Education is perceived as the process of acquiring knowledge, skill, and attitudes aimed at realizing certain political, social, economic and pedagogical objectives. There is universal recognition of the role of education in terms of scientific and technological development of societies and nations. Education tries to enhance our level of comprehension and helps promote scientific and technological developments which in turn influences societal values and the education system. Goals generation needs to transmit to each new generation, the deeply held intuitive humanistic values - of caring for self, for others, for the environment, and for the world community, particularly in the face of change and global modernization. These values are

introduced through language, religious studies, social studies, health studies and in many cases as an important framework for science studies. They are introduced through appropriate training of teachers, family involvement in school programmes and through non-formal educational programmes designed to reach non-school youth and adults.

Operational definition: Humanistic values are inculcated in the minds of school students along with other moral, ethical, and cultural values. The regional meeting, after detailed discussions and exchange of views, agreed on an operational definition of human values, identified various conceptual themes, and messages which could be incorporated in the curricula at primary and secondary levels of education. Humanistic values, for example, would zero in on fostering the value of caring. The concept of caring usually refers to a consideration of self and other people, the community and the environment while making personal decisions about the gratification of immediate needs and desires. It must encompass caring for self so that people can care for others and achieve the full potential of their gift of life. Caring has a broader dimension ranging from individual, family, neighbours, society and nation, to a global society and the liveability of the earth. On the basis of these dimensions conceptual and illustrative themes were developed which are listed below:-

Illustrative/Conceptual Themes

1) Learning to care for self and others.

Each person should be encouraged and educated to care for self; not only for personal survival but that they can care for others and achieve the full potential of their gift of life. This may include caring for one's own health and that of others through cleanliness and nutrition; accepting one's unique characteristics by not being ashamed of shortcomings or imperfections; accepting and trusting others; respect for other's opinions; cooperation with others; straightforwardness in dealings and actions; conciliation or compromise.

2) Learning to care for family and friends.

Each person should be encouraged and educated to care for family and friends. The network of family and friends lends strength to co-operative endeavours in human relationships and societal development. This may include respect for parents, love for family, gaining brothers' and sisters' affection, and coming up to parents' expectations.

3) Caring for one's neighbours, society and nation.

Each person should be encouraged and educated to care for the welfare of the community in which one lives and the extension of that community to the society and the nation.

4) Caring for the global society.

Each person should be encouraged and educated to care for and understand the needs and aspirations of the global society - to help in times of national disasters and to enable each human being to achieve their full potential of their gift of life. This may include development of an understanding of other nations and promotion of international co-operation; appreciation of other nations and their cultures; understanding global issues, including population growth and environmental pollution; and responsibility for fostering world peace need to find a place in the curriculum.

5) Caring for the future and liveability of earth.

Each person is responsible for maintaining the earth as a livable environment, not only at present, but also for the future. It is a responsibility of the individuals to utilize resources widely to minimize environmental pollution and to care for other living species. This may require understanding, intimate relations between human and natural environments; caring for other species; maintenance of the earth as a livable environment now and for the future; and prudent utilization of resources to minimize environmental pollution.

The Regional Meeting also deliberated on the specific messages related to the aforementioned conceptual/illustrative themes which may facilitate the task of curriculum developers and textbook publishers. These messages can be seen in the annexed table (pages 50to 52) under primary and secondary education. These messages could be included in social studies (SS); science (Sc); language and arts subjects depending on their relevance and suitability to local conditions and curriculum policies of the respective countries.

On Ethical and Moral Values

Introduction: Education everywhere has always strived to develop moral values. While in ancient traditions, these were directly and closely related to religious and spiritual developments, there have been changes in approaches at subsequent stages. At various stages, attempts have been made to perceive a definition of values, of moral values in particular. The same has been the case for ethical values, the usage of which appears to be of comparatively later origin. The values that take us out of self (and selfish pursuits only), and inspire us to strive for the good of others or for a greater cause could be termed moral values. These values then overlap with the humanistic values outlined above. In contrast to earlier religion-spirituality-based morality, the present moral values have, in addition, a stronger support base in terms of rationality which is an outcome of scientific developments and their analytical understanding. In the majority of cases, religion is a great motivating force and is ultimately linked with the formation of character and the inculcation of moral values in particular, and subsequently, ethical values. All religions stress fundamental qualities of character, such as honesty and truthfulness, consideration for others, reverence for old age, kindness to animals, compassion for the needy and the suffering. These considerations convert themselves into the moral standards

of a society which is in turn, often informally, provides a Code of Ethics. The code of 'conduct' in certain situations becomes a part of ethical values.

Attempts to draw a dividing line between moral and ethical values are not likely to succeed as all the dictionary definitions of morality depend on ethics and those of ethical values on morals. For operational purposes, it may suffice to accept that moral values have emerged over a long period of time in each society and in fact, have been a part of the development of human society itself. These have strong roots and support and are not easily amenable to change, even under the periods of great pressure and onslaught. Evolution, though, is a continuous process and so are the changes. Every society receives these and accepts them with possible adjustments. They however, fiercely guard, or attempt to do so, their moral values which are treated often on the same footing as religious values. It may not be much out of place to interpret that to meet these situations, ethical norms are evolved and practised. These serve dual purposes: preserve what needs to be jealously and sincerely preserved; and prescribe a code of conduct for human behaviour, sensitivities and practicalities. The distinction is indeed difficult to visualize, even microscopically. Ethical values are standard norms prescribed and also accepted by the society and by its members. These lead or attempt to lead the individual to perfection in actions, words and deeds. They lead to understanding, appreciation and internalization of 'Goodness'. Once this is achieved, each individual strives to do good to others, to the largest number and eventually, when internalized totally, thinks of doing good to all except one person - oneself.

One may proceed and discuss in detail specific moral and ethical values. It may however be worthwhile to remember that no such attempt could be considered comprehensive and complete unless it takes note of changes taking place as a consequence of the impact of science and technology. This, along with strong materialistic tendencies, has created an urgent need to pay attention to some new areas of human concern. The most prominent amongst these are environmental degradation, on the one hand, and the advances in bio-technology, on the other. These are explicitly disturbing our established ethics pertaining to these areas. As a consequence, environmental ethics and bio-ethics are now areas of ethical values which need to be defined, understood, internalised and implemented at the earliest, to meet existing and future challenges. Similar changes could be envisaged in other areas, for example, communications technology and the electronic media.

Conceptual/Illustrative Themes

Religion-based

It was noted that the major religions of Asia and the Pacific have commonly shared values. The following are some specific examples:

Buddhism states, "Hurt not others with that which pains yourself."

Christianity states, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law of the prophets."

Confucianism states, "Is there any one maxim which ought to be acted

upon throughout one's life? Surely the maxim of loving kindness is such. Do not unto others what you would not they should do unto you."

Hinduism states, "That is the sum of duty: do naught to others which done to thee would cause pain."

Islam states, "No one of you is a believer until he loves for his brother what he loves for himself."

Taoism states, "Regard your neighbor's loss as your own."

Teaching about religion varies from country to country in Asia. Some teach only their state religion. Others teach about their religion, as well as other major religions of the world. The fact is that all religions have commonly-shared moral values and practices.

Some countries do not provide religious education through the state-sponsored system. They, however, do provide all facilities to persons following different religions. They also give equal respect to believers of all religions.

The matter of teaching religion or teaching about religion or religions is for individual Member States to decide.

National principles-based

National principles as exemplified in the constitution, laws and other policy statements, e.g. decrees, Ministerial/Department memoranda/orders, of the Government interact with the moral values of a nation. Very often laws are based on established moral values. On the other hand, moral values tend to be reinforced by constitutional provisions, laws and other directives from the Government.

Rationality-based

In the face of advances in the application of scientific knowledge, moral values, based on superstition and shaky belief systems, are gradually discarded.

Ethically good

At the core of ethical and moral values is the individual. Among the attributes of an ethically good individual are honesty, sincerity, genuineness, and ability to be oneself. The home, the school and the community are expected to promote the making of an ethically good individual.

Profession-related

Most prestigious professions strive to inculcate a code of ethics of the profession while young women and men are undergoing education and training. These code of ethics are sustained through professional organizations. Failure to comply with the code of ethics leads to disciplinary action.

Civics-related

No man is an island and no one stands alone. Each one's behaviour affects others. In different social institutions, e.g. the family, neighborhood, nation, every member has rights and responsibilities. The common good can be promoted if everyone is not only aware but behaves according to his rights and duties in different social settings.

The conceptual themes, messages and illustrative contents are in the annexed Table. (Pages 53 to 58)

On Cultural Values

Introduction: The current trends of development and the demands made on those of us who witness these developments compel us to devise ways and means of preventing the erosion of values cherished through generations. The formal and non formal education programmes of any country are deemed the basic media or instruments that can be utilized to preserve the human values that already exist in a society.

There are three major aspects of values under consideration in this study. These are the humanistic, ethical/moral and cultural values. The point needs to be made again that while these values permeate the child's world and life in general, these three values cannot be treated in isolation as though in water-tight compartments.

In search for identification of the various aspects that comprised these specific areas, it is unlikely that one will make much headway because these specific areas are much interwoven with each other. However, an attempt is made to identify very broadly some of the main concepts that cover cultural values.

Definitions: For this purpose, below are the definitions of some terms used in the study and analysis of cultural values -

Culture -	a people's way of life consisting of customs and traditions, religions and beliefs, practices and rituals, and art and literature.
Cultural values -	the standards or norms of culture that guide the behaviour of people in a given society.
Customs & traditions -	beliefs and practices that are handed down from generation to generation.
Traditionally cherished values -	values held in veneration for generations.
Social -	established structures or systems for a healthy social order.
Family -	the smallest social unit of society usually consisting of a man and woman living together as

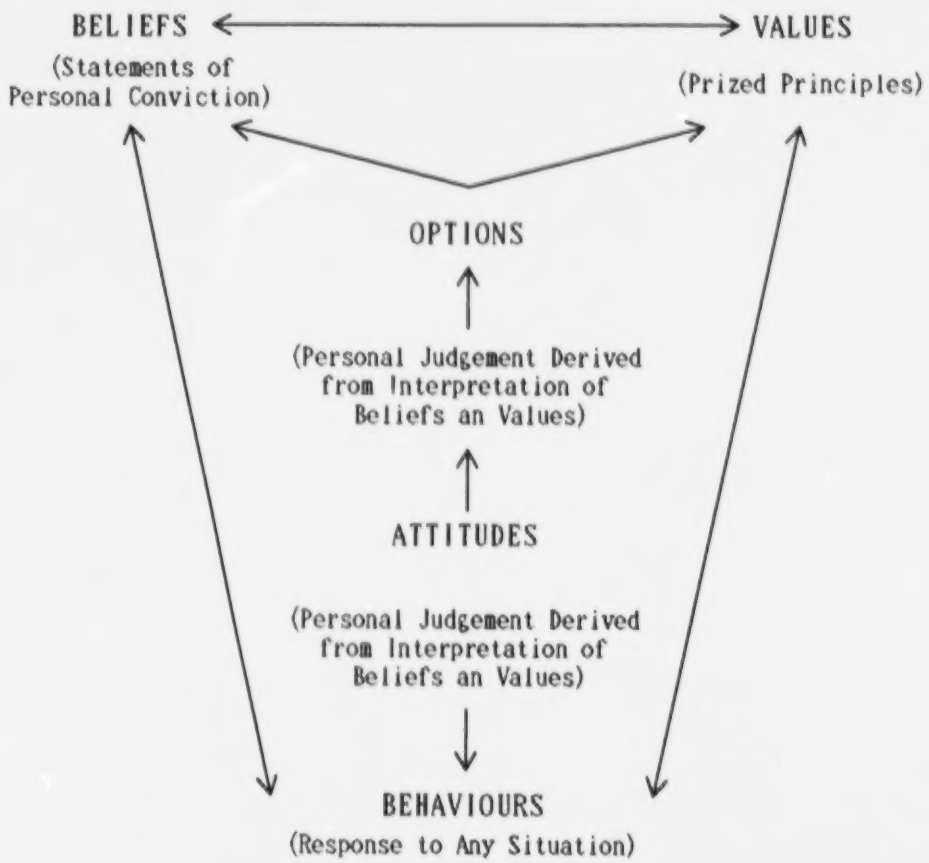
husband and wife with dependents.

Marriage - a social institution endorsed by law which permits a man and a woman to live together as husband and wife.

Tension - a crisis that puts strain on a person's mind as a result of change and development in a given society.

Conflict - clash arising out of opposing interests.

Cultural values are prized principles of worth which influence opinions, attitudes and therefore behaviour. These are often derived from moral and ethical beliefs and humanistic values. These relationships are depicted in the following scheme:



Beliefs, attitudes, opinions, behaviours and values operate in one's culture. What a person strongly believes is shown as personal conviction, manners and behaviours, and it becomes a part of the person via an internalization process. Hence, cultural values are prized principles of worth which ultimately guide the behaviour of people in a given society.

The conceptual themes, messages and illustrative contents are shown in the annexed Table. (Pages 59 to 62)

Explanation of the Tables

The illustrative format through which humanistic, ethical, moral and cultural values has been organised is in terms of primary and secondary levels and according to the subject divisions of social studies, science and language/arts.

This is not to suggest that the levels of education before or after formal schooling are not worthy of extended examination. Only that the compulsory years of schooling is the focus for this report.

It is also recognized that an artificiality of subject compartmentalization exists in the categories of social studies, science and language/arts. However, the curriculum reality of most countries represented at this meeting is in favour of retaining a subject orientation. It has been noted that exceptions exist where the overlapping and integration of contents are more common. Decisions to blur boundaries between disciplines or to keep them distinct are usually based on the age of children, the nature of the disciplines, and the philosophy of the school. Other reasons that might be taken to blur boundaries could be the availability of specialist teachers and when the content to be learned is of cognitive or affective domain.

Annexed Table 1: Curricular Framework

A: Humanistic Values

Conceptual Themes	Messages for Incorporation	Curricula and Co-Curicula Topics: Primary S.S.	Primary Sc.	Primary Lang. Arts	Secondary S.S.	Secondary Sc.	Secondary Lang. Arts
1. Learning to care for self and others							
1.1 Health			cleanliness nutrition			nutrition physical fitness	
1.2 Accepting one's unique characteristics or personality; Not to be ashamed of one's shortcomings and imperfections nor to be self satisfied		pride of self but not to be satisfied			achievement oriented		
1.3 Self respecting, self mastering and self control		classroom duties			self mastery		
1.4 Accepting and trusting of others		friendship		group work			
1.5 Respecting others' opinions				listening responding	opinion making processes		
1.6 Co-operation with others		togetherness		togetherness	sharing and accepting one's own role taking		
1.7 Proprietary or straightforwardness		honesty			straightforwardness		
1.8 Conciliation and compromise		forgiveness			accommodation		

S.S. = Social studies, which could include civics, history, economics, geography, etc.
Sc. = Science, which could include integrated science, chemistry, physics, biology, etc.
Lang. Arts = Languages, reading, writing, art, crafts, etc.

2. Learning to care for family and friends						
2.1 Respect for parents	love parents love one's home	birth and growth		case studies in: parents role		writing stories about the family
2.2 Love for family			stories & poems of family life	family traditions		
2.3 Brotherly and sisterly affection or fraternal love	you & your family			good relationship among family members	the family tree	
2.4 Brotherhood to be extended to friends	friendship			brotherhood to be extended to neigbourhood		
2.5 Family duty to meet parents' expectations	happiness of family			helping and assisting parents		
3. Caring for one's neighbours, society and nation						
3.1 Having a deep feeling of empathy, sympathy or compassion for neighbours	describe your neighbours	collecting information about neighbours		sharing with others	collecting and analyzing data on neighbourhood	
3.2 Having deep interpersonal relations with others	friendship			cooperation with your neighbours		
3.3 Mission or task oriented on the basis of a sense of responsibility/duty/obligation	family & community			a) group work for community development b) civic responsibility	role of science and technology in society	
3.4 Caring for collective interests				understanding of community problems		

3.5 National development and well being				problems of national development		
3.6 Respect for the rule of law	school rules			respect for law	laboratory rules	
4. Caring for the global society						
4.1 Understanding interdependence of nations and promotion of international co-operation			understanding independence of nations	satellite communications		
4.2 Appreciation of other cultures and respect for other nations	many nations in the world	different foods	language, arts and drama from other countries	respect for other nations with different cultures	different national values	language, art and dramas of other countries
4.3 Understanding of global issues like population growth and environmental pollution	life and environment	life and environment		global issues	pollution problems	
4.4 Responsibility for fostering world peace.	U.N.			war and peace	alternative uses of technology	
5. Caring for the future and liveability of the earth						
5.1 Understanding intimate relations between human and natural environment	love nature	observation	poems and stories of harmony between man and nature	understanding environment	evaluation of environmental change	poetry
5.2 Responsibility for the maintenance of the earth as a liveable environment now and in the future	caring for plants and animals			environmental protection	environmental protection	
5.3 Responsibility to utilize resources wisely - to minimize environmental pollution and to care for other living species	fresh air and clean water	care of fish tanks		conservation of resources	energy usage	

Annexed Table 2: Curricula Framework

B: Ethical/Moral Values

Conceptual Themes	Ed. Level/Subjects: Messages	Primary: S.S.	Primary: Sc.	Primary: Lang. Arts	Secondary: S.S.	Secondary: Sc.	Secondary: Lang. Arts
1. Religion-based	All religions of the world have commonly shared moral values and practices				lessons about prophets, festivals and customs	inquisitive about social environment	
	a) Familiarity with different religions	familiarity with his own religions place of worship					familiarity through lessons on different languages, cultures, arts, usually linked to religions
	b) Plurality of national heritage and its inherent unity				traces similarities and learns to see (beyond religions) human contributions	inquiring mind	
	c) Equality of all religions				lessons on common strands of all religions		translation from poetry and drama about religion
	d) character building, self-discipline	group behaviour in school			essays on need and importance of self discipline and utility	rationality of approach	motivational lessons which prepare for future
	e) familiarity and appreciation of different religious mythologies	stories about prophets and well-known religious leaders			learns to develop respect for different mythologies	reasons for not raising doubts regarding mythologies	understands and respects sensitivities of others

	f) Religious and national development				contributions of persons from diff erent religions in nation building	synthesis of available human resources in nation building	appreciates need for mutual respect for all religions
	g) Practical familiarity with religions	familiarity festivals of other religions			participation in festivals, social functions and cultural programmes of all religions	comparative appreciation and understanding of different religions	identify aesthetic and cultural sensitivities of others
	h) Emotional integration	prayers, songs from other religions, languages			community songs for camps, field trips		in depicting interactions among persons from different religions
2. National principle-based	National principles interact with the moral values of a nation						
	a) Loyalty to the king/head of state and country/ constitution	national anthem respect the national flag		arts competition	background/history of the king/constitution and country constitution lesson human rights lessons		pictures of the king/ head of stats/country essay competition on why people must be loyal to the king country/constitution understands his role and obligations towards national institutions of authority constitution
	b) Respect the law	school rules and regulations	school compound		good and loyal citizen responsibility of a good citizen		

	c) Good in morals and behaviour	good moral behaviour teachers as models of good behaviour		arts competition for good moral behaviour	introducing moral education respect other people	lesson on plants/ trees in school compound healthy in mind and body
3. Rationality -based	The development of rationally-based values in society requires a disciplined, authentic, inquiring and analytical mind.					
	a) Developing/cultivating rational mind	encourage students questions creativity			discussion of moral dilemma	project method, problem solving scientific method of a world view
	b) Scientific evidence as basis for acceptability		scientific process			observation, analysis and interpretation of population issues
	c) Isolating superstitious beliefs from belief systems and traditions	telling story in which myth and truth can be contrasted			comparing superstitions	
	d) Developing an open-minded person			play songs from other communities and cultures		
	e) People's moral values are related to society's crisis, e.g. environmental pollution, poverty, exploitation and marginalization of people	proper disposal of garbage	effects of environmental pollution on people's health	stories, songs and poems about poor people	causes of poverty, e.g. inequitable distribution of income distributive justice	air, water and noise pollution

	f) Bio-technology need to be governed by bio-ethics				bio-ethical issues, e.g. keeping a mortally sick person alive	
4. Ethically good individuals	Each nation tries to cultivate ethically good individuals who are honest, sincere, and genuine.					
	a) Rules and regulations	orientation of intra-mural games competition		moral day celebration	rules and regulation in science laboratory	school song school philosophy
	b) Community education, individual talent		music/sculpture club cultural festival		use new technology and media for talent development	essay competition on ethically good person cultural festival
	c) Honesty, sincerity	understanding the importance of honesty and sincerity homeroom activities	story telling about honesty/sincerity	resource persons, exemplars homeroom activities	read articles related to honesty in science	moral dilemma related to honesty/ sincerity
5. Profession -related values	Develops such values which help to make an effective professional constitution.					
	a) courtesy/humility	through verbal interaction demonstration	short stories on courtesy and humility	essays on need and importance of courtesy and humility	humility is always helpful	theatre; poetry depicting respect in right situation
	b) Punctuality	persuasion		emphatic implementation	importance of time utilisation	
	c) Self confidence in articulation	provide congenial environment		provide forum for expression and dissent	express results with confidence	encourage participation

	d) Professional preparedness	encourage learning attainment at mastery level	help in not leaving tasks unfinished	learn rhymes, poems in full, not in part	provide examples and backgrounds resulting in professional achievements	only fully equipped background could help in scientific investigations	every creative endevour is possible only through tremendous effect in background
	e) Discipline/self-discipline	initiate as habit formation	regularity say in self-care health		enforce in a participatory manner	provide examples from episodes in science	
	f) Sincerity and honesty of purpose	persuade, as regular item, to complete assigned tasks	no activity observation be left incomplete		only those dedicated, devoted and sincere succeed	scientists are known for sincerity and honesty of purpose.	great epics are a result of great efforts
	g) Willingness to learn	cater to curiosity and inquisitiveness	provide amusement and amazement through science/ environment education activities	encourage to learn more poems, stories, words, names	everyone is a life-long learner	the pace of deveropment just does not allow any one to lag behind	it helps every professional to understand and know about finer values of creative arts
6. Civic-related values	Developing values which help in playing an effective role in groups, in society and towards the nation						
	a) Civic duties	duty towards parents, brothers, sisters, family, friends and guests	cleanliness, patience, protection of property	use of media and plays to inculcate consciousness of obligations	duties of citizens	rational and analytical approach to responsibilities	episodes, folk media, emphasising the need to observe civic duties
	b) Team spirit	encourage group activities	provide opportunities for team work like performing activities, making observations	utilise episodes from history and literature to emphasise the need for team work	familiarity with local bodies, state and national level assemblies/ parliament	any new scientific innovation is based on earlier contributions of many others	develop and encourage forums like school parliament

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c) Social obligations	familiarise with the role of parents, relations and community	following a planned and systematic approach, big achievements are possible	encourage participation in school functions, festivals and make him understand their significance	understands thoroughly the significance of social institutions	new techniques of organising to facilitate things. learns to be an organiser and resources mobiliser	contributes and participates in community functions and identifies his own role and importance
d) Respect for others/ respect for human rights	by example, demonstration and actions		through poems, dramas	acknowledges & understands the need and importance of respect for others and human rights	regard for available contributions paves way for new ones	through participation, interaction with elderly and high achievers
e) Serving the nation/ fellow-being	familiarity with the nation and its environment	science helps in serving people better	patriotic plays, stories of heroes and those who served the poor and the societies	develops strong nationalistic feelings	knows how technology helps in national defence and of need in times	participates in enacting plays, dramas depicting historical achievements, and the lives of great social reformers.

Annexed Table 3: Curricular Framework

C: Cultural Values

* Science is not included throughout this section

Conceptual Themes	Messages	Ed. Level/Subjects: Primary S.S.	Primary Lang. Arts	Secondary S.S.	Secondary Lang. Arts
1. Cultural values and belief systems as a part of cultural heritage	Most of the traditionally-held values and belief systems are significant parts of a country's cultural heritage Rationale: a. cultural values and belief systems help to mould the character of children b. These cultural values and belief systems exist in harmony with other moral values. c. The observance of cultural values and belief systems keeps the present generation aware of the past as well as what is happening around them. d. It helps bridge the generation gap.	Culture -festivals and ceremonies - a way of life Value System - individualism - groupism - positive and negative values Character Building - home transformation - school transformation Love for Our Native Country - national patrimony	Culture - legends and myths - slogans with messages - maxims/sayings - thought for the day Values - group values - individual values Beliefs Character Building Cultural Appreciation Cultural Traits	Culture - socio-economic-political aspects - importance of cultural values - cultural values communicators - school and home as agents of cultural values Value System - definition of values - properties of values - value indicators - man as apex of values	Culture - language as a means of communication for transmitting culture - non-verbal components Values at Work Beliefs Character Building Cultural Appreciation - uniqueness of one's culture Cultural TRAITS - virtues - character examination
2. Different customs and traditions	Customs and traditions vary in different cultures, but commonality exists among them. Rationale: a. It is necessary to recognize the vital role of traditional values of each country. b. It is necessary to preserve the positive aspects of customs and traditions of emic	Customs and Traditions in Different Countries (differences and commonalities) - communication system - dressing - likes/dislikes - art forms - behaviours	SAME CONTENTS/TOPICS AS IN SOCIAL STUDIES	Customs and Traditions in Different Coundries (differences and commonalities) - language - origin - social institutions - behavioural attitudes	SAME CONTENTS/TOPICS AS IN SOCIAL STUDIES

	and etic cultures. c. It is necessary to enhance customs and traditions to educate the child as a humane person, a good citizen and a civilized productive agent of society. d. It is necessary to understand the ways in which these traditional values are adjusted to meet the current social needs of the country.	- sentiments - social status Preservation of National Culture - arts/folklore - dances - games/sports - literacy works		- personality development/child rearing Preservation of National Culture - constitutional provision/mandate - what are considered as part of one's national culture - ways how to preserve one's national cultural heritage	
3. Preservation of traditionally-cherished cultural values	It is necessary to maintain and preserve traditionally-cherished cultural values. Rationale a. Respect for elders, parents, authorities and national emblems is the corner stone of a healthy social order. b. Such values contribute to strengthening human relations. c. Preservation of traditional cultural values keep children aware of the past as well as the present. Preservation of such values helps bridge the generation gap.	Respect for Elders, Parents, Authorities and National Emblems Strengthening Human Relations - friendship - brotherhood Generation Gap - respect for parents /elders - understanding family lifestyles	SAME AS IN SOCIAL STUDIES	Respect for Elders, Parents, Authorities and National Emblems Strengthening Human Relations - friendship - interpersonal relationship - civic/school organizations Generation Gap - two-way communication - respect for parent /elders	SAME AS IN SOCIAL STUDIES
4. Social Institutions: Family and Marriage	The preservation of family and marriage as social institutions is essential in strengthening the social foundations of a nation. Rationale a. The family is an essential unit of society. b. Marriage brings social peace and makes individuals responsible citizens. c. Family and marriage ensure worthy generations. d. The family can easily adjust to the needs of	Family as an Essential Unit of Society Role of Family Members - each one is important Family and Modern Life	SAME CONTENTS/TOPICS AS IN SOCIAL STUDIES	Family as an Essential Unit of Society Role of Family Members Family and Modern Life Family and Social Res-Ponsibility - self and family - self and others - self and world WORTHY GENERATIONS - endowed with dignity	SAME CONTENTS/TOPICS AS IN SOCIAL STUDIES

	modern life.			- a civilized and just humane society	
5. Tensions arising from change and development	Development has created tensions and conflicts among societies as a result of infusion of modern values Insights: a. Industrialization brings with it modern values that are inconsistent with the values of societies. b. Scientific and technological development trigger a dehumanizing process creating tension and unrest. c. Development is taking place differently in various societies creating grievances in less developed countries.	The Concept of Development Tensions and Conflicts - dishonesty - acceptance of events - demarginalization rich vs. poor white vs. black Modernization and Modern Values Environmental Destruction and Pollution - ecology - preservation of environment - reforestation - water conservation		Development, Industrialization and Modernization Socio-Cultural Change and Conflicts Environmental Destruction and Pollution - forest conservation - animal conservation - avoidance of water, air and land pollution - flood control	Alienation Anomie
6.	Change and development demands a reorientation of cultural values Insights: a. Development requires rationally-based thinking. b. In the orientation of cultural values, a scientific approach is possible. c. Such orientation will help us go in union with the cultures of other societies. d. Perspective orientation can contribute to social growth and development. e. Viable orientation takes place when there is co-operation between and among different nations.	Impact of Scientific and Technological Development - Development of Dehumanization - enjoyment and easiness as the result of development - a healthy competition, etc. Reorientation of Cultural Values Rational Thinking Scientific Approach Harmonious Development Between and Among Nations - a self-sufficient society	SAME AS IN SOCIAL STUDIES	Impact of Scientific and Technological Development - pros and cons of development - socio-cultural-economic-political development SAME AS IN PRIMARY LEVEL National and Foreign Investment, etc. The Concept of Cooperatives and Credit Unions	SAME AS IN SOCIAL STUDIES

		- an interdependent country - utilization of one's country potentials			
7.	It is necessary to preserve the cultural values of ethnic minorities in a multicultural country. Rationale: a. Preservation of cultural values of ethnic minorities helps social cohesiveness and national integration.	Ethnic Minorities - history/origin/symbols Multicultural Country - overview of existing cultural communities Preservation of Cultural Values of Ethnic Minorities - museums - archives - libraries Social Cohesiveness (solidarity; empathy; sense of belonging) and National Integration (respect for national flag; language and leaders)	SAME AS IN SOCIAL STUDIES	Understanding Ethnic Minorities, Cultural Tolerance and Participation with Others - take care and respect of the symbols of cultural minorities - social cohesiveness - group work - peer acceptance	SAME AS IN PRIMARY LEVEL
	b. Preservation helps the children know their country in all its varied patterns. c. Preservation of cultural values of ethnic minorities helps bridge the generation gap.	Generation Gap	SAME AS IN SOCIAL STUDIES	SAME AS IN PRIMARY LEVEL (S.S.)	SAME AS IN PRIMARY LEVEL (S.S.)

Strategies for Strengthening Content Related to Values

Introduction

Values permeate the total process of formal, non-formal and adult education. Values education and inculcation, like education itself, are life long processes. Learning begins at home and is strengthened in the school so as to ensure that as adult, people will have a meaningful, gainful and positive role in society. This learning is explicitly dependent on the success of 'values inculcation'. The early years are the most sensitive and critical. These require equally sensitive understanding. The efforts of teachers, the extent of parental involvement and attention along with the total ethos of the community/society gradually assist in the individual learner, acquiring and developing values from all major sources.

Availability of specific textual and instructional material on value inculcation along with a specific time-slot allocation in school time tables is an acceptable strategy. However, this alone is not sufficient. Every activity in human life provides evidence of values in 'practice' - right or wrong, good or bad. Logically, the curricular areas have developed around these and as such, each area is not to be used only for learning the subject discipline but also values which it contains, inherently and invariably. Customs, practices and traditions of the community, festivals, social functions, fairs and celebrations all find place in curricula areas, in one or the other disciplines. These are all linked and related to societal values and norms which may be categorised as moral, ethical, cultural or humanistic. Caring for others, for all living beings is the paramount concern of learning science. This could be utilised to develop humanistic values. Further, it could also be extended to the aspects of preservation of the natural environment, conservation of resources, family welfare, etc. Every component of curriculum, accordingly, could be examined to locate the nodal points which could focus on value inculcation.

Let it be remembered that this is not something new. Teachers everywhere, have been attempting this in their own way. What is indeed required at this stage is to review all possible strategies which could lead to a comprehensive approach. The suggested list of some such strategies could be examined by institutions and also by the individual teachers:

1) Prepare personnel: teachers, headmasters/headmistresses, principals, planners, and administrators.

2) Review curriculum materials for value enrichment.

3) Plan and organize co-curricular and extra-curricular activities with same objectives.

4) Utilize, initiate and enrich voluntary efforts; and also the traditional institutions.

5) Utilize media; folk culture, national heritage.

6) Attempt to develop capacity to view the impacts of science and technology rationally.

7) Utilize parent-teacher organizations and teachers' organization effectively.

8) Provide opportunities of interactions with persons of proven creative abilities and known believers in moral values.

9) Ensure a participatory, interactive environment in the schools which nurtures respect for each other, provides opportunities for understanding others, through dramas, debates, sports, etc.

10) Explore possibilities of exchange programme of teachers, students within the country and whenever possible, between the countries.

11) Generate a sense of concern in schools for societal needs, e.g., drought, floods, fire.

12) Encourage activities like Scouts and Guides, visits to homes for the aged and handicapped.

13) Organize functions, programmes, cultural shows linked to different communities religions and ensure presence of all others invariably.

14) Keep the school clean, green and encourage developing understanding and appreciation of the beauty of nature and different species of flora and fauna.

15) Enrich continuously teacher education programmes and build in these a strong component of moral and ethical values. In-service education programmes may also impress upon these aspects irrespective of subject discipline orientation.

16) Encourage institutional research and innovations intended towards better understanding of the learning needs of the children/teacher trainees in value orientation and in evolving new strategies to achieve more comprehensive outcomes.

Chapter 3: Sample Teaching Units on Humanistic, Moral/Ethical and Cultural Values in Education

Introduction

This chapter consists of sample teaching units which illustrate how the conceptual themes, messages and illustrative contents on humanistic, moral/ethical and cultural values could be put across more efficiently and effectively.

Six sample teaching units are included in this chapter, two each on humanistic, moral/ethical, and cultural values. Two of the units are for the primary education level, three for the secondary education level and one for non-formal education.

Except for the non-formal education, which is more of a learning package, all the sample units have the following components, namely:

1) Introduction
2) Objectives
   - General objectives
   - Specific objectives
3) Content
   - Conceptual themes
   - Messages or generalizations
   - Illustrative contents and materials
4) Methods
   - Models of teaching learning processes
   - Use of educational technology and media
5) Assessment/evaluation.

Sample Teaching Units: "Living Things."

A: Primary Level: Integrated Social Studies and Science

1. Introduction

Development of moral and ethical values among children starts with consciousness of their own selves and with the living things around them; eventually learning to care for these. In this regard, parents play a major role in laying the foundation for the development of moral and ethical values by serving as models to their children and by allowing them to observe their function and utility to the living environment. This is done by exploiting the inquisitive and creative minds of children through motivations and responses provided their queries, particularly by familiarizing them with the people, animals and plants surrounding their environments. Religion is also seen as an initially important vehicle that can be utilized to teach children to develop respect, love and care for other living things through its rituals and prescriptions.

As children acquire the skills to draw pictures, they become more

familiar with nature and consequently, display a sense of amazement on certain things they observe in the environment. In relation to this, parents can provide rational and logical explanations to these observations which invariably lead to rationality.

Learning to care for the development and growth of animals and plants develop in children sincerity of purpose, regularity and ability to estimate the ingredients needed to enhance the life of living things and in the process, learn stipulated measures. Also, the involvement of children in the development and growth of living things enthuse them to share their achievement with their peers and parents and help develop their self-confidence in articulation. Altogether, these experiences can develop in children the skill of observation, manipulation and estimation. Thus, each such experience inherently motivates the children to learn more, observe more and innovate more. In the performance of these skills, children need the assistance, guidance, and participation of others such as their parents, other children and experts in the skills, affording them the chance to work with others which leads to the development of team spirit and respect for those who know more in this area.

This teaching unit has been prepared to enrich the teaching of the Integrated Social Studies/Science subject at the primary level (with no particular grade level and age group of children in mind). Living things has been selected as a topic, since it is seen as vital to the understanding and valuing of life and environment that surrounds it. In the process of learning about living things, it is hoped that children would grow up to be ethically and morally responsible citizens who respect, care and love the living environment.

2. Objectives

2.1 General Aims

a. To develop familiarity with the living things.
b. To understand and appreciate the interdependence of living things.
c. To understand the change around them.
d. To understand the characteristics, requirements and needs of living things.

2.2 Specific Objectives

Upon completing this teaching unit, learners will be able to:

a. Develop liking, appreciation and interests in all living things
   1) to learn how to classify living things
   2) to distinguish between living and non-living things.
b. Meet the requirements of food, clothing, fuel, etc.
   1) to learn how to properly utilize living things and to make use of them to the desired extent only
   2) to learn to meet the basic needs of living things
   3) to learn the specific needs of different species.
c. Demonstrate the change of growth, development and destruction

among living things.
1) to understand the impact of seasonal changes on living things
2) to observe the dependence of living things on non-living things, for example, need for shelter
3) to learn how to protect flowers, ornamental plants and tree, as well as animals around them.

d. Learn how to keep themselves neat, clean and health and by so doing learn their obligations towards animals and plants.
to know the specific characteristics of living things like food cycles, life cycles, location and respiration.

3. Content

3.1 Conceptual Themes

1) Living things are all around us; we are part of these.
2) Living things have unique characteristics.
3) Living things have specific characteristics which can be classified.
4) Living things have specific needs and meet the needs of each other.

3.2 Message or Generalization

Children at the primary stage are very keen observers. This, along with their creative instincts and inquisitive behavior, is utilized to systematize their familiarity with the immediate social and natural environment.

The parents are the first to acquaint them with the simple descriptions of animals and plants and they supplement their observations and respond to their queries. The children observe parents caring for animals, keeping them clean, feeding them; growing plants, pruning them, utilizing animal products and forest products for various purposes, including the requirement of children. In doing so, parents follow certain norms and provide an awareness to the young ones. The school systematizes this learning among children.

In school, they learn and understand the differences between living things and non-living ones. They attempt to identify the specific characteristics of living beings. There are several other aspects which are normally handled at this stage.

It is here that the teacher can identify points/activities/concepts where prominence could be given to values inculcation. The children learn and develop the ethical norms first, then the ethical values followed by the moral values.

3.3 Illustrative Content Units and Materials

Content	Possible base for values
1) Living things grow.	Growing needs caring by human beings.

2)	Plants and animals depend on each other.	Both need to be preserved and nurtured.
3)	Human beings need both plants and animals.	We must help plants grow and also look after animals.
4)	Mythological/traditional stories always preach and motivate compassion for animals.	There are religious and spiritual reasons to reinforce ethics towards dealing with animals.
5)	Green plants require minerals, water and light.	Human beings, animals and plants require food and nutrition. Everybody must help and share with the needy.
6)	Human beings need housing and shelter.	Birds, too, need nests and shelter. These are not to be destroyed.
7)	It is possible to enhance the yield of crops by applying suitable level of manures and fertilizers.	Analysis of situations and possibility of improving upon it develops arriving at logical inferences.
8)	Seeds need to be preserved, looked after and grow only in specific congenial surroundings.	Young ones of all living beings need to be looked after by elder ones. Human beings have a greater responsibility.
9)	Variety of plants grow in a particular area and survive for varying duration.	Skills of observing, classifying and utilizing help in locating entry points for ethically correct action.
10)	Certain habits are destroyed and birds and animals are badly hurt.	It is a human obligation to preserve habitats for birds, animals and plants.
11)	Some plants and birds are very small, others are big and large. All have their important assigned roles by nature.	Equality among human beings is a natural prescription. All are treated with respect, since all are significant.
12)	Trees when laden with fruit appear to bend downwards.	Humility is the hallmark of all well-endowed living beings, particularly of human beings.
13)	Study different types of nests of birds.	Habitat/housing/material possessions change the nature of human beings.
14)	All living things attempt to survive in the future through progeny.	Environment must be maintained livable - no plundering, pollution, or exploitation by human beings.

15)	People cut trees and kill animals for economic gains.	This is against the law of nature. It is one's civic duty to prevent these actions / exploitation.
16)	Human beings live in families and communities, birds fly in flocks and animals stay together.	Man is a social animal. He is obliged to follow social norms and prescribed ethics and moral values.
17)	Younger ones respect elders in the family; elders look after the younger ones and guide them. The family functions as an institution.	Children need to learn from elders and develop values being adopted by them. There is a need to develop respect and love for all members of the family.
18)	Every family is linked to other families and altogether function as a society/community. They meet on social occasions and celebrate functions and festivals together.	Children learn about cultural traditions, participate in gatherings, and decipher their own role in the society. Further, they develop familiarity with social obligations.
19)	Elders narrate stories of the past in the way certain things developed and the historical development as well.	Learners gather knowledge and awareness of their past, traditions, cultures, achievements and develop respect for the people and their ethics and morals.
20)	National resources are getting depleted while population is increasing.	Conservation of natural resources is essential. One must not accumulate beyond one's needs. Every community has prescribed ethics in this regard.
21)	Human health and need in certain parts of the world needs immediate attention and great care.	Children are taught compassion and willingness to assist the needy in whatever form possible.

4. Methods/Strategies

4.1 Activities

1) Ask children to name of birds they have seen and recognized. Repeat the same regarding animals.
2) Have they seen an injured bird or animals? What would they like to do in most situations and why?
3) What are the uses of wood? Which trees are cut most indiscriminately and why?
4) Certain species of birds/animals have vanished. Let them 'find out' (from elders) why and narrate this next day.
5) A new industry is opened/established. It discharges all its effluents in the river. What are the possible consequences?
6) Why do people worship certain animals in some places and do

the same with certain plants? Is it religion, utility or both?

7) Children observe occasions when all elder members of their family go to help other families. Why do they do so?
8) Children go out with teachers, identify new flowers, trees, plants, find their economic use and learn their importance and need for conservation.
9) Children design plays and act out the role of plants, trees and vegetables depicting the uses and exploitation and inferring the needs for preservation, conservation and protection.
10) Observe situations, functions and ceremonies which display extravagance and influence. The teacher/parents point out to them the need for austerity and the finer aspects of culture in terms of good taste and aesthetic approach.
11) Children organize cultural programmes and internalize the significant ingredients of culture which are built around their own environment and which have contributions from all living beings.

4.2 Use of Educational Technology and Media

The teachers now have a very powerful ally - the electronic media. The first major use is in terms of generating awareness of value components and messages pertaining to sensitive areas like familiarity with different religions, self discipline, respect for others, national identity and doing good to others not only among the children but also among the parents and the community. The electronic media can also help in such value aspects which are general in nature but have implication in each area or topic of learning. Punctuality, regularity, self-confidence, professional preparedness, willingness to learn, along with several such others, are relevant to the theme and topic "living things" as appropriately as these may be in other areas or topics. Several countries have school televisions which cater to specific grades and curriculum content. Values could become a well spread over effort in all these. The Educational Technology Centres, too in various set-ups, are attempting programmes for television or video. They could also keep these considerations in view, throughout. For the far-flung and remote areas, this is a really good and viable alternative. Radio and its utility, too, should not be ignored.

The traditional folklore, folk theatre and even the modes of entertainment reveal a spread of values, norms, ethics and moral codes of the society and community. These performances often include new themes on current changes. With a discerning effort, these could be well utilized towards inculcation of moral and ethical values. Use of puppets has been attempted in some places and the interest it has created both among parents and children has been found very encouraging. This is particularly relevant for inculcating values of rationality and mutual respect among those groups of women who could not get the benefit of formal education earlier. In value inculcation, the media efforts must be built around specific needs of particular target groups.

Preparation of teachers, availability of hardware and software and above all, adequate arrangements for repair and maintenance are crucial for effective utilization. Unfortunately, these get neglected as "matters of

detail" and subsequently provide the reasons for non-functional implementation. Use of media for learners of non-formal systems for different age groups requires different approaches. While the moral and ethical values remain the same, the approach has to take note of the learner's age, experience, background and possible points of resistance which these efforts may face from the 'target' group.

Media could be a source of great encouragement to the teachers to utilize it. However, if its quality is not appropriate and availability inadequate in terms of hardware, software and maintenance, it could become a source of despair. One has to proceed cautiously.

5. Evaluation/Assessment

Certain systems of school education conduct 'examinations' of moral studies or religious education. Without going into the suitability or otherwise of these practices, one has to accept that it is not possible to evolve an 'examination paper' for the evaluation of behaviour of human beings. Behaviour is 'observed'. It could then be analyzed and at certain levels (and age groups) it is possible to provide additional inputs. This is essentially the task of the family, community, peer groups and teachers. Their roles are not independent of each other. Consequently, the evaluation conducted by any one of these would certainly not be comprehensive or complete. The traditional systems of evaluation that institutions have practised for 'centuries' and have not been able to change in spite of keenness to do so will not work for evaluation in the affective domain, e.g. human behaviour, norms, ethics and values. Let us make an attempt to understand how the three major groups could come in the picture.

Evaluation of Moral and Ethical Values

	Teachers	Peers	Parents/Community
Religion-based	* Awareness * Understanding	* Participation * Narration * Are protective * Show acquaintance with living things * Are protective and compassionate	* Participate in function, festivals
National Principle-based	* Know the national policy	* Participate in preserving and in conserving * Enthusiastic to participate and contribute in Plant Protection day/Animals day	* Help elders in looking after plants, animals and show keenness to learn more and more

Education for Humanistic, Ethical/Moral and Cultural Values

	Teachers	Peers	Parents/Community
Rationality-based	* Know about plants, animals growth patterns, life cycle, needs, etc.	* Discuss and observe habits, requirements and are always willing to adopt rational outlook	* Provide new scientifically-based ideas to the community and contribute in their efforts voluntarily
Ethically good individual	* Follow prescribed rules, norms; show regard, respect and are willing to do assigned jobs with perfections; * Keep flower beds clean	* Participate in tree planting, protection; providing them adequate manures, fertilizers; are affectionate.	* Participate in looking after the sick or injured birds or animals * Protest whenever there are instances of cruelty to animals
Profession-related	* Regular and punctual in their duties towards living things; treat them with sincerity	* Enthusiastic and motivated to accept tasks relating to care and upkeep of living things	* Are confident of their understanding and are willing to learn more from those who possess the traditional wisdom in this area
Civic-related	* Show understanding of mutual dependence of living things and need to look after them	* Generate team spirit and accept assignment in groups	* Willing to join community efforts in growing better variety of plants and better breed of animals

One could see clearly the overlap which is very much expected. The point to be highlighted is the need to appreciate that certain 'externality' is to be brought into the evaluation of values. The distinction between the evaluation of the cognitive areas and the affective domain areas needs to be understood clearly. The parents and community have obligations both ways - in inculcating values and also in evaluating them. This would also reinforce the need on the part of the parents and community to follow norms and ethics and not to become reticent, since they too are being watched.

Sample Teaching Units: "School Bags"

B: Primary Level: Integrated Social Studies and Language Arts

1. Introduction

Parents must trustingly and courageously train their children in the essential values of life. Children must grow up with a correct

> attitude of freedom with regard to material goods, by adopting a simple and austere lifestyle and being fully convinced that 'man is more precious for what he is than for what he has' . Children must be enriched not only with a sense of true justice, which alone leads to respect for the personal dignity of each individual but also more powerfully by a sense of true love, understood as sincere solicitude and service with regard to others, especially the poorest and those in most need. The family is the first and fundamental school of social living: as a community of love, it finds, in self-giving, the law that guides it and makes it grow.
>
> - The Role of Family in the Modern World (1978)

Man is the master of his own activity. In his search for the true meaning of human life, he himself decides on which action to take and determines its direction as well. As long as he lives, man is in an exciting journey towards the fulfillment of manifold values. Through his education he comes to inherit beliefs in which to grow in maturity, beliefs which are nourishing and indeed essential to growth, including those ones about his own nature and its capacities.

In educating this way, our goal is to produce an individual who feels personally responsible for the culture he has inherited, and responsible, personally, too, for adding to its content and changing its direction as called for by the times in which he lives. He should not merely be content to think of social changes purely in terms of trends but also in terms of his personal responsibility.

This personal responsibility towards traditions and values requires two principles of teaching. First, is the intention that as many children as possible shall be able, by adolescence, reach moments when they can choose for themselves between values. In other words, we have to educate them to an act of personal acceptance. While we educate them in values, the choice and decisions about acceptance is theirs.

The second principle calls for the teacher to proceed in educating children to become responsible as individual persons. This is the reason why in our curricula the study of history, of heroes and saints, sages and scientists, poets and writers are included. For, they were not only embodiments of our traditions and beliefs, they have also unfolded the inner richness of our tradition and values; they have lived them suffered and died for them.

Today's educational environment addresses itself to the task of integrating socio-cultural and ethical values in all disciplines. For to educate is to realize or actualize values in the individual and in society, and to involve people in growth and development which is educational at heart.

The theme of family responsibility for instance, as integrated in social studies and language arts, is a popular cultural value taken in the primary level. Parent-child relationships are strongly emphasized in the family as the fundamental school of social living; likewise, the roles of each family member in the society. Thus, as a cherished cultural value, it heightens the significance of one's cultural heritage, our own roots. Therefore, each person in a society fills several roles which are influenced by the expectations of the

other members of society.

2. Conceptual Theme:

Traditionally-held values and belief systems are significant parts of a country's cultural heritage.

3. Objectives:

3.1 General Objective:

To broaden, deepen and enrich the life of the learners in understanding family responsibility as one of the traditionally-held values in society.

3.2 Specific Objectives

At the end of the lesson, the learners will be able to:

1) understand the meanings of five new words;
2) raise the level of appreciation and enjoyment in learning;
3) make simple and reasonable decisions in life; and
4) practice thriftiness as part of family responsibility.

4. Messages:

- To become personally responsible for one's cultural heritage
- To be aware of one's role in the family
- To realize the importance of parent-child relationships in the society
- To foster decision-making and responsibility among learners

5. Illustrative Contents:

First Period:

- Meaning of the family: a) nucleus; b) extended
- Introduction of the lesson on 'school bag'
- Class activity: the making of school bag
- Introduction of five new words (for example, thriftiness, appreciation, availability, creativeness, quality)

Second Period

- Class discussion and sharing in the experiences of class activity
- Processing the lesson, focusing on family responsibility with emphasis on simple decision making
- Family responsibility is defined by the learners and the teacher
- Assessment and evaluation

6. Teaching Materials/Media:

- Utilization of audio-visual materials such as pictures or illustrations
- Blackboard, chalk
- Manila papers enough for the class
- Boxes of coloured pens, pencils or crayons
- Scissors
- Paste
- Ruler

7. Methodology and Procedure:

A. Methods

- Individual work
- class discussion/brainstorming
- Storytelling/reporting
- Fantasy
- Lecture
- Comparative approach
- Discovery approach

B. Procedure

First Period (Good for 20 min.)

1) The teacher opens the lesson for the day by showing pictures or illustrations of family members (for example, father, mother, brother, and so on.) carrying out their respective work or responsibilities.

2) Learners are asked to describe what they see in the pictures and teacher lists them down.

3) Five new words are introduced to the class (for example, thriftiness, appreciation, availability, creativeness and quality) with their meanings.

4) The next activity is introduced by the teacher. Learners are asked to make their own school bag in any way they like. Manila paper, coloured pens, scissors, paste and ruler are utilized.

Second Period

5) When the school bags are finished, learners are told to share their experiences in bag making, the imaginary price of it, what they think of the bag of others, and the feelings attached in the activity.

6) Teacher asks learners to imagine if this school bag is for sale in a department store/shop; will they be able to buy this con-

sidering the price. Brainstorming follows.

7) Then activity is processed by the teacher, highlighting the five new words. Questions and answers follow.
8) A summary is given by one pupil with the teacher's help. Conclusion is made by learners themselves.

9) Assessment and evaluation of the learning activity follows.

8. Assessment and Evaluation

The teacher can choose one from any of the following:

1) Observation of pupils' behaviour
2) Rating scale/checklist covering unfolded value in the lesson
3) Sentence completion "As a responsible family member, I should be ·····."
4) Short quiz (multiple choice) to check the learner's comprehension of the five new words
5) Homework: Write something about your family (two-three sentences) and what they do at home.

Sample Teaching Unit: "Constitution"

C: Secondary Level: Social Studies

1. Introduction

The Constitution is the fundamental law of any country. It evolves through a consensus of elected national representatives. All other laws are framed in accordance with the provisions of the national constitution. It contains a set of fundamental rights of the individuals which are to be protected by the state. The state in turn expects its citizens to perform certain duties. At secondary level, the students have to be familiarized with the provisions of the constitution, the structure of government especially legislative, executive, and judiciary. This familiarization or awareness will prepare them to cope with the challenges of practical life. Their awareness about the fundamental rights will inculcate moral values of respect for other's rights and create a sense of sacrificing individual interests for the collective interests of the society and nation. Consciousness about their own as well as other's rights will promote a peaceful atmosphere in the society and the nation. These attributes can be developed among the students by following appropriate teaching-learning methods. The methods suggested in this module are tentative rather than exhaustive. Teachers may like to adapt these modules or modify them depending on their local conditions and cultural values.

2. Objectives

2.1 General Aims/Objectives

2.1.1 To inculcate moral/ethical values among the secondary school students dedicated to respect for rule of law.

2.1.2 To inculcate moral/ethical values to develop a spirit of sacrifice of personal interests for the collective interests of the society and the nation.

2.2 Specific Objectives in Behavioural terms

After finishing this lesson, the students will:

2.2.1 become familiar with their own constitution;
2.2.2 respect the rule of law in their daily life; and
2.2.3 sacrifice their own interests for collective interests.

3. Content

Conceptual Themes	Messages	Illustrative Contents
3.1 Meaning and the role of the constitution	Upholding constitution	A. Rationale of the existence of the constitution B. Meaning of the constitution for individual and the state C. The role of constitution
3.2 Types of constitution	Differentiating characteristic of constitution	A. Written and unwritten constitution B. Conventions, customs and traditions
3.3 Legislature	A. Respecting representation of the people B. Respecting their own human dignity	A. Role of the representatives B. General Election
3.4 Executive	A. Service for the people B. National security C. National development	A. Role of the executive body B. Undertaking tasks of national development and security
3.5 Judiciary	A. Administration of justice B. Respect for rule of law	A. Role of judiciary B. Rule of law
3.6 Fundamental human rights	Human dignity	A. Human rights and constitution B. The five freedoms
3.7 Responsibility of the citizen	Moral obligation of the citizen	Patriotism, nationalism, national discipline, social participation and control
3.8 State obligation	Protection of human rights and national security	A. National defence B. Territorial integrity C. Nation building

4. Alternative Method and Media

Method	Educational Media	Processes
4.1 Group Discussion	A. Constitution B. Newspapers	4.1.1 Preparing and selecting teaching materials and media 4.1.2 Preparing guide sheets for group discussion (for students) 4.1.3 Anticipating discussion processes and problems 4.1.4 Preparing assessment or evaluation instruments and items
4.2 Value inquiry	A. Issues/problems/ examples of responsibilities of the state or citizen B. Textbooks or references	4.2.1 Preparing models and syntaxes of value inquiry 4.2.2 Identifying and selecting issues/problems related to the topic 4.2.3 Preparing value questions in various question-models 4.2.4 Preparing guide sheets of value inquiry 4.2.5 Anticipating the process and problems of sub-item 2.1 4.2.6 Preparing assessment or evaluation instruments and items 4.2.7 Preparing learning guide sheets for further learning (for example, documentary, inquiry, clipping, etc.)
4.3 Interview	A. Textbooks and references B. Newspapers	4.3.1 Preparing learning guide sheets on interview techniques (distribute one or two weeks before) 4.3.2 Contact selected/desired resource person(s) 4.3.3 Preparing information of sub-item 3.2 for students 4.3.4 Collecting and redirecting or improving 'student's questions' 4.3.5 Preparing some key questions 4.3.6 Preparing learning guide sheets for further learning
4.4 Game ("IF" game)	A. Textbooks and references B. Newspapers	4.4.1 Identifying and selecting issues related to the target 4.4.2 Constructing statements for games 4.4.3 Preparing cards for the "IF Game" 4.4.4 Preparing learning guide sheets 4.4.5 Preparing teaching scenarios for further learning processes 4.4.6 Preparing learning guide sheets for further learning

5. Alternative Assessment and Evaluation

Instrument		Items
Test/Examination	Self evaluation/non-test	
5.1 Essay type test	A. Checklist or rating scale	For 5.1 Content Nos. 3.1, 3.2, 3.6, 3.8
	B. Value analysis	For 5.2 Content Nos. 3.3, 3.4, 3.5, 3.7
5.2 Objective type test	C. Report and information from:	
	1) Teachers and parents	For A Content Nos. 3.1, 3.6, 3.8
	2) Peer group(s)	For B Content Nos. 3.3, 3.5, 3.6, 3.7
	3) Others	

Model of Teaching Unit in Social Studies: Moral and Ethical Values

(For 90 minutes)

1. Theme: Fundamental human rights

2. Message Human dignity is the most important component of human identity

3. Method The "IF" game

4. General Objective

Respect rule of law and human rights

5. Specific Objectives

5.1 Accepting the need for constitutional guarantees of human rights

5.2 Sacrificing their own interests for collective interests

5.3 Have good socio-civic behaviour

6. Materials

The following pictures will be needed:

- picture, showing demonstration of the people against the dictatorship of leaders
- picture of hungry people
- picture of striking people
- seven cards for the game

7. Contents of the Theme

7.1 See student textbook ".....", page ...

7.2 See reference book ".....", page ...

8. The Procedure

Stage 1: Opening Stage

- The teacher may highlight the topic that will be taught; explain the rules and ways of the game that should be played by the students;
- show an example card and demonstrate how to play it. The teacher takes an example card as follows:

Card No. ... (Example card)

Message: Please read loudly and give your answer or opinion related to the statement:

"If I have one million Yen, there are five things that I will do or buy; they are: 1) ..., 2) ..., 3) ..., 4) ..., 5) ...

Give a few minutes to the students to respond to those statements. Then, ask somebody to answer. Take a short class discussion and then conclude.

Stage 2: Playing the Game

The teacher puts 7 cards on the table in front of the classroom, then choose one of the students to take Card No. 1 as follows:

Card No. 1

Message: Please read this statement aloud:

"....."

Answer this question:

"Do you think such action is good or bad?"

Ask another student whether he agrees or not with that answer.

Organize a short classroom discussion to be ended by teacher's concluding remarks and suggestions. The teacher should keep in mind that the value targets of Card No. 1 are:

1) Human dignity
2) Respect for law

Teachers are also recommended to facilitate the discussion. The second to the seventh cards will be played in the same way as Card No. 1. The message of Card No. 2 and 3 are given below.

Stage 3: The last 50 Minutes

1. Teacher may compare the students (especially the players) for their participation and continue the game.
2. Give an overview of the seven messages as mentioned in the cards and give comments.
3. Elaborate the concept of human rights as mentioned in the teaching-learning plan or textbook. Encourage classroom discussion and establish a climate conducive to reorientation of student opinions.
4. Close the session by a) summarizing and concluding the discussion; and b) providing information for out-of-school activities, such as documentary or textbook inquiry or newspaper clippings.

The message of:

Card No. 2: You are walking in the street. Suddenly you see a traffic accident. An old woman is hit by a car, but the driver ran away and did not care for her.

The questions are:

A. Is that a good way? Why?
B. What can you do?

Card No. 3: You are the leader of students' union and want to make a speech in a public place. The police inspector appears on the scene and asks you to stop.

The questions are:

A. Will you stop your plan of making a speech? If you stop, then why?
B. Is the inspector justified to stop you from speaking?

Sample Teaching Unit: "Nutrition"

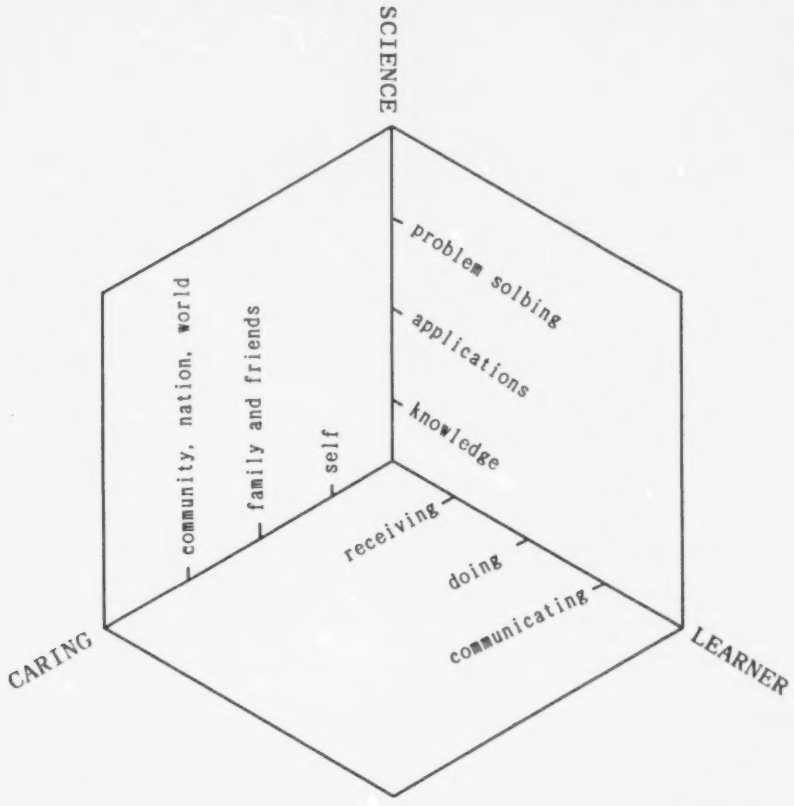
D: Secondary Level: Science and Health

1. Introduction

Humanistic values have been operationally defined in this publication within the general context of caring - a consideration of self, others and the environment, while making personal decisions about the gratification of immediate needs and desires. Caring skills encompass caring for self so that the individual can achieve the full potential of his gift of life, including caring for others. Caring has a broader dimension, ranging from individuals, family, neighbours, society and nation to global society, the liveability of the earth and the future.

Caring skills are a fundamental characteristic of human behaviour which

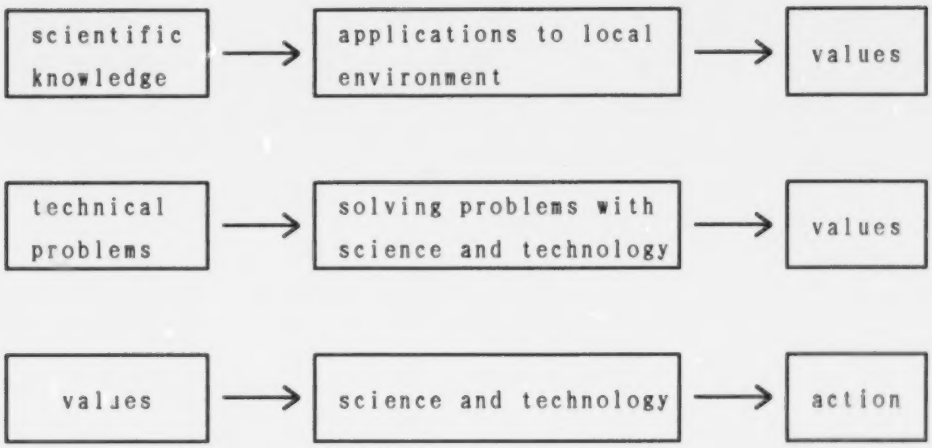
can be utilized by society to improve the quality of life for each individual beyond that of medical survival and to increase the human capital of a nation, an essential component of economic growth. Support for the development of these skills should take place wherever possible, in formal and informal education programs, from the earliest primary levels to senior secondary and tertiary education in subject areas such as social studies, language, arts, religious studies, health and physical education and science and through teacher-learner and learner-learner interactions. The values of caring and the rational methods of sciences interact with the learner in many complex and varied ways, some of which, can be expressed through the use of this diagram.



Within science-based programmes and courses, caring skills are most appropriately introduced through the application of scientific knowledge and methods from four areas of the curriculum:

i) health and nutrition education;
ii) physical education;
iii) environmental education; and
iv) science and technology in society.

In general, different approaches to integrating values into science education can be adopted.



In the illustrative teaching unit described below, relating the effect of nutrition to health to the concept of caring for self and others, we have adopted the first approach, although in particular circumstances, for example, where a serious pre-existing technical health problem exists in the community served by the school, or because students and teachers in a school care for the health of their community, activate their knowledge of science and technology to initiate desirable changes, the approach to the topic could be reorganized along the lines of either of the other two approaches.

The unit, as presented, relies on a strategy in which the learners have the ability to process their own beliefs and values and move away from the direct teaching of the concept of caring for self and others to an approach involving inquiry and discovery through group interaction and the achievement of group endeavour.

The unit is targetted for lower secondary school classes (for example, 13 and 14 year old students in grades 8 or 9) and was designed to present a topic that could be of interest to teachers and students in as many of the countries in the region as possible. An important consideration was to enhance rather than replace existing courses and to incorporate the unit with minimal increase in curriculum load.

It is hoped that teachers in many countries will modify and improve the unit to suit their own national community circumstances and that they can find time to develop other such units, at all levels of the education system; units which attempt to utilize the power of scientific enquiry and method to strengthen and internalize for learners and teachers the messages of caring.

2. Objectives

2.1 General Aims:

To develop caring skills through self control of diet.

To develop awareness of how this might be achieved through a com-

bined knowledge of body functions and nutritional principles.

2.2 Specific Objectives

At the end of this theme, all students will be able to:

Review knowledge on the relationship between food intake and body function and the need for the body to continually intake the basic food groups consisting of protein, carbohydrates, fats, vitamins, minerals and water.

Identify how changes in eating favorite foods affect nutritional levels.

Design programs to initiate and carry through targetted changes to diet.

Discuss the results of the program with other groups.

Contribute to discussion on how caring skills were utilized in the programs to improve self control and knowledge of nutrition.

3. Content

3.1 Conceptual Theme

Learning to care for self and others; family and friends; neighbours, society and nation; the global society; and the future and liveability of the earth.

3.2 Message

Every person should be encouraged and educated to care for themselves and others, not only for medical survival, but so that quality of life for all can be enhanced and each person can achieve the full potential of his gift of life. This may include caring for one's own health and that of others, through cleanliness and nutrition; accepting one's unique characteristics, by not being ashamed of shortcomings or imperfections; accepting and trusting others; respecting the opinions of others; co-operating and being straightforward in dealing with others; and being conciliatory and willing to compromise.

This message of caring for others can be extended to the wider community and the liveability of the earth, both now and in the future.

3.3 Illustrative Content

<u>First Period</u>

Review of knowledge of the human body, its workings and the outside conditions such as pollution or stress which affect it and

consolidate the students knowledge about the effects of diet and nutrition on health and performance.

Whole class discussion of ways to improve quality of life by caring for self and others through knowledge of body functions and nutritional principles.

Each student to identify favorite foods and measure quantity eaten per week.

Assign students to groups on the basis of food preferences.

Second Period

Groups to decide on targets for the reduction of consumption of favorite food and methods of achieving these targets, report methods and targets to class.

Third Period

Groups to report results of control programme to class. Aggregation of results to give class performance.

Whole class discussion on results of programmes and exchange of experiences and views.

3.4 Materials

Utilization of audio-visual materials - pictures, illustrations, electronic media.

Reference materials on human body and nutrition.
Community information on health and nutrition.
Notice board for posting programmes and targets.

4.1 Methodology and Procedures

4.1.1 Teacher to review and summarize previous lessons on the human body and the effects of diet and nutrition on health.

4.1.2 Teacher to establish the relationship between this knowledge and the responsibility of students that may not have high nutritional value.

4.1.4 Formation of groups of five students each (for example, on the basis of common favorite, non-nutritional foods) with a goal of experimenting, as a group, on ways to reduce consumption of that food over a fixed period of time.

4.1.5 At the beginning of the second period, two members of each group will report orally and submit a report in writing on the following:

i) the average level of the selected food presently being consumed by the group per person per day.
ii) the targetted percentage reduction over, for example, a four week period.
iii) the group methods to be utilized in achieving that target.

4.1.6 In the four week period between the second and third periods, groups will implement their programmes. Brief weekly progress reports should be submitted to the teacher with open discussion of any problems that arise.

4.1.7 In the third period, each group will again report orally and in writing (the responsibility of different group members from those presenting in 4.5) on the results of the experiments in diet control and the experiences of the group.

4.1.8 Whole class discussion on the outcomes of the group programmes.

Alternative strategies for group work could be to include individuals as a group and form groups with members not having common interests. Group size can be varying to explore the effects of size on caring behaviour. Another strategy is to assign students to care for another student and help him or her achieve the goals set down.

4.2 Use of the Media

In the period of implementation of the group programmes, students should be encouraged to contact community groups concerned with health-related problems in the community. Similarly, media campaigns to change dietary habits should be noted and monitored. Local doctors, for example, could be asked to the school to speak on general health matters, and parents could be invited to these events.

Students should be encouraged to ask questions on topics that have not been covered in the courses on the human body and health,and seek clarification of words and concepts that are not understood.

Organization of this material and how it relates to the diet control programme of the group, and presentation of a report would be the responsibility of the fifth member of the group.

In this way, students will become conscious of the relationships that exist between the scientific knowledge that is presented in the class, the need to look after their own health and the general problems of health in the community.

5. Assessment

The largest contribution to assessment for this unit could be based on the oral presentation and written reports submitted by

the members of the group. As each member of the group makes a specific contribution to the unit, marks can be assigned on an individual basis or averaged over the group.

Evaluation can also include contribution to classroom discussion, and self evaluation of contribution by the members of the groups and a short test on knowledge of nutrition and health. Community members and parents involved in the programme can be asked to provide informal evaluation of the student involvement.

Sample Teaching Lesson: "New Year Festival"

E: Secondary Level: Language

1. Introduction

Language is taught not merely for the sake of language. It also carries ideas/messages which are inseparable. Language is the vehicle of ideas. Materials of the language subject relate to different aspects of life. As it is, the medium that transmits ideas intoa multitude of cultural values can be expressed through it. A language subject in fact performs a dual role - it teaches grammar and vocabulary and at the same time it portrays social values. These values are important as these influence the behavioural patterns of people, making them disciplined and useful citizens.

2. Objectives

2.1 General Objectives

The primary aim of teaching language is to help pupils to use language to express themselves effectively. The sample unit should seek to augment vocabulary as well as help develop skills in comprehending, reading, speaking and writing.

2.2 Specific Objectives

At the end of this unit learners will be able to:

- familiarise themselves with the rites associated with the New Year Festival.
- understand the significance of the New Year Festival.
- inculcate and reinforce the virtue of respecting the parents and elders.
- enrich their knowledge of need to preserve cultural traditions and customs.
- demonstrate the virtues of caring for parents and elders.
- demonstrate the value of harmonious living and proper human relations.
- observe traditional customs about family reunion and wearing new dresses.
- uphold customs of partaking of traditional food items.
- display team spirit.
- describe the New Year Festival.

3. Contents

3.1 Conceptual theme

Preservation of traditionally cherished cultural values.

3.2 Message

It is necessary to maintain and preserve traditionally cherished cultural values.

3.3 Illustrative content and materials

Language has not only to be grammatically correct, it has to be accurate precise and graceful. How it is grammatically correct, how it is precise, how accurately it conveys the sense, and where in lies its grace, have all to be pointed out to the student. For this purpose, the teacher will do well to

- focus on the message and explain how the language has served to bring it home to the students.
- refer to those areas where different grammatical forms and rules have been observed.
- point out the phrases and idioms and new usages and expressions explaining how these have been appropriately used.
- show how some figures of speech including analogy, image comparison, allusions and quotations have been used for the sake of accuracy and grace of expression.

4. Methods

The teacher should identify the areas in text reflecting cultural values, and impress upon the students the importance of such values. The teacher should adopt the following methods;

- Lecture - demonstration method
- Question - answer method
- Group method
- Activity method

4.1 Materials

Apart from the language textbook, the following materials will help augment teaching;

- Audio (if available);

A cassette tape recorder with a recording of folk songs, and an explanation of New Year customs by an elder from the locality.

- Visuals and pictures of
  - children paying respect to their parents.
  - children engaged in traditional games.
  - elders watching their children play.

- children clad in new dresses.
- serving of traditional sweetmeats.

- Flash cards with pictures and names of traditional sweet meats.

4.2 Procedure: Presentation and development of lesson.

Step 1: Introduction of lesson

Teacher enters the class and spots one pupil in a uniform. She asks him if it is a new uniform he gets for the new year. The pupil says that it is not his new year suits and that he will get one for the new year. Thereafter the teacher says that the new year celebrations will take place soon. She stresses the importance of such customs and traditions in our life.

Step 2: Data Collection

The teacher explains the significance of the new year festival as a national event, and all people, young and old enjoy it.

The teacher then asks the pupils to list the customs observed in their villages. They name the customs and the teacher writes them on the blackboard and makes a complete list as follows;

- observance of religious rites;
- parents make traditional sweet meats with the approach of the season;
- new clothes are bought for all members of the family and all the elders who are connected with the family;
- people plan visits to the elders who reside away from them;
- respecting parents and elders;
- virtue of caring for parents and elders in the family circle, as well as those outside;
- wearing new clothes;
- giving and receiving presents;
- engage in traditional games and forms of art, depicting the cultural heritage of the country;
- welcoming visitors on new year's eve;
- entertaining visitors to traditional good items;
- understanding the virtue of making new resolutions; and
- traditional partaking of meals (the teacher lists all these and explains them using the grammar rules that are to be taught).

Step 3: Recapitulation

The teacher then may ask the pupils to list the items from memory. (This can be done as an exercise on recapitulation) This will enhance their will to preserve the traditionally held values. Some form of reward for responses can be devised (for example, clapping to encourage them).

Step 4: Group work

The teacher divides the class into groups of 5 or 6 and each group is instructed to list the various activities again and try to establish the or-

der. They can have a group leader and a scribe to note the details. They can even add other points which they feel are relevant.

Step 5: Discussion - in any appropriate way

Discussion of the output of groups and filling any gaps. This will facilitate the building up of the lesson.

Step 6: Values - beginning from home

Values associated with the celebrations are highlighted. The values to be inculcated in the minds of the pupils are identified. The teacher now goes on to remind the pupils that:

- it is the duty and obligation of every child to care for parents.
- they must recognize the parents' role in the family and pay them due respect.
- national games must be recognized and enjoyed.
- games keep them physically and mentally fit and balanced and that it will do them good if they engage themselves in games.
- all need to live in harmony.
- they must develop in themselves a group and team spirit.

Step 7: Introduction and use of audio and visual aids

Visual aids and audio aids should be used by the teacher to reinforce what has been explained by her and what the pupils themselves have gathered under group activities. They should be used at the most appropriate time, even though any stage after Step 2 appears to be suitable.

4.3 Group activities role-playing

Teacher asks the pupil what games they like to play, and whether they like to enact a scene in a typical household on New Year's day.

Next, the class is divided into 2 groups. One group will play a traditional game while the other group will enact traditional customs like respecting parents and elders, giving and receiving presents.

5. Assessment / Evaluation

As it is a language lesson, written exercises will be assigned:

1) Write five simple sentences about the significance of the New Year.
2) Write five simple sentences about how the New Year is celebrated in the locality.
3) Write five New Year customs leading to the inculcation of values.
4) Write the names of five traditional food items.

The teacher should mark exercises 1 and 2 to ensure that the grammar topic is graded by the class.

For exercises 3 and 4 the pupils are asked to exchange books and mark them.

F: Non-formal Education : A Learning Package on Humanistic Values

1. Introduction

In the view of the fact that non-formal education is an education which occurs outside the formal, and often compulsory years of schooling, it is frequently thought of as doing an informal education. In fact, the experience of those who participate in non-formal education demands that it be structured, systematic, progressive, relevant and concrete; indeed, a sound definition for formal education. There are, however, some very important differences. Those who are involved in non-formal education will be adults; they will, at most times, be volunteer students; learning-teaching programmes are likely to be of short-term duration; participants are likely to be from a very specific audience; learning-teaching units are bound to be directly related in content to each specific audience; and the outcomes for each session are likely to be expressed in specific behavioural terms.

1.1 Target Populations

Target groups can be the leaders of a community, commercial or business people, academic groups, and those who are wealthy. They can include families of the poor, student drop-outs, the functionally illiterate, parents (who may themselves be illiterates). Any sector of a community can be a target population in non-formal education.

1.2 The Target Groups for This Learning-Teaching Package

For the work that follows, parents and care-givers of students in a local primary school will be used as a specific target group.

1.3 Rationale for Targeting Parents

There are several practical reasons for focusing on <u>parents</u> as a target group for dealing with humanistic values:

- teachers can be the sponsoring group, which means that the parents can be involved without any financial burden being placed on them in order to attend;
- teachers cannot carry out a successful values programme in the school without the co-operation of parents. The integration of both formal and informal programmes is an important element of any education, but for the learning of humanistic values it is essential;
- parents who lack confidence in teaching their children in values education will be given an opportunity to learn from teachers and from other parents;
- a close working relationship between parents and teachers will

provide the opportunity for a mutual trust to develop and this again is an essential ingredient for successful moral growth; and

- it is critical that there is a consistency of messages between teachers and students and between parents and their children. This can be made more possible when there is a purposeful dialogue between parents and teachers; and finally

- it is critical that teachers realize the importance, yet vulnerability of their occupations - they might be considered by parents to be 'all-knowing' but for their own humility, it is essential that they come to realize that that does not mean they 'know-all'. Parents play an important part in reminding teachers about this vulnerability.

2. Objectives

The effects of modernization are felt in all societies. Those effects are both positive and negative. Advanced technology has made laborious and tedious work redundant, but unfortunately it has also made many workers redundant. Advanced electronic communications has brought the world into our houses but there are many times when that has led to confusion rather than enlightenment. No where have these dilemmas had such a profound impact as in the domain of values and no set of values have been more troubled than those between traditional and modern. This teaching unit sets out to address some of these concerns related to values education.

2.1 General Aims

In this Report, values education is classified into 3 areas: humanistic values; moral/ethical values; and cultural values.

This teaching unit will only concentrate on humanistic values although teachers are encouraged to prepare units to cover each of the areas. The Report also shows that humanistic values can be organized under 5 conceptual themes, namely:

- care for self and others;
- care for family and friends;
- care for one's neighbours, society and nation;
- care for the global society; and
- care for the future and liveability of the earth.

This teaching unit will concentrate on the second of these conceptual themes, 'care for family and friends'.

2.2 Specific Objectives

(1) To help parents become aware and understand the importance of values education, and at the same time, to encourage them to participate in the values education programmes designed for their children by the teachers.

It is expected that this objective will:

- help parents understand and be able to evaluate the values problems that arise in both the school and the home;
- provide opportunities for parents to observe teachers teaching values to their children;
- provide opportunities for parents to consult with teachers about problems they are having with their children; and
- help parents understand the values education of the school.

(II) To help parents have some basic knowledge, skills and attitudes of transmitting values to their own children.

It is expected that this objective will:

- give parents greater confidence in teaching values to their children;
- help parents understand the concepts, structure and function of home and family vis-a-vis, the school;
- help parents understand their role in keeping the family contented; and
- help parents understand the role that children play in respecting parents and contributing to family love.

3. Content for Preliminary Investigation of Objective 1

These suggestions are for working with parents. However, additional suggestions can be made when students are the focus of investigation.

3.1 Invitation sent to parents and/or

3.2 Questionnaire sent to parents, for example

. I will participate in the values programme [ ]
. I will think about it [ ]
. I am too busy to participate [ ]

3.3 Observation Checklists (for parents to complete)

[This is an example of the sort of activity to involve parents.]

(I) Children's behaviour towards parents:

	Never	Sometimes	Most of time	All the time
Do your children love you?				
respect				
trust				
help				

Are your children honest?
sincere
co-operative
independent
diligent

(ii) Parents behaviour towards children:

	Never	Sometimes	Most of time	All the time
Do you care for your children?				
help				
respect				
trust				
talk				
Are you honest with your children?				
sincere				
co-operative				
demanding				
permissive				

3.4 Content for Objective 1

(i) Orientation

Why and how to participate in the programme:

- Teachers are to explain reasons for the values programme (see the introduction)
- Alternative forms of participation should be made clear to parents, for example, open classrooms for parents to observe; teachers working with students; attendance at specially planned programmes for teachers and parents; and individual counselling dialogue sessions between teachers and parents.
- Teachers to present to parents the total picture of the values education syllabus so that parents will understand that humanistic values are only one part of the whole programme.

(ii) Clarification of Parental Expectations

- Discuss the findings from the observation checklists to clarify areas of strengths and weaknesses.
- Help parents become aware of their own behaviour as models for their children.
- Parents will need to appreciate the importance of their own attitudes toward the behaviours of their children, for example, attitudes to discipline, to honesty and to trusting others.

3.5 Contents for Objectives 2

(i) Role of Parents

- to provide the material, economic and cultural conditions for family living
- to provide a model from which children learn their social behaviour
- to care for children's health: nutritional and physical fitness
- to ensure that their children attend school regularly
- to help their children to love, to respect and to learn.

(ii) Good Relations between Parents and Children

- consideration
- affection
- trustfulness
- mutual respect and help
- communication
- co-operation to achieve family tasks and to solve common problems
- Socialization: basic human, biological and affective, religious, economic.

4. Methods

4.1 Models include:
- values clarification
- problem solving through heart-to-heart discussions
- participatory approaches
- counselling

4.2 Use of Media
- films and slides on family life
- films and slides on children's activities
- television programmes
- newspaper articles

4.3 Visiting other families is socially appropriate as well as culturally necessary in order to experience alternative ways of valuing.

5. Assessment and Evaluation

1) Checklist

	none	a few	some	very
. I enjoy my participation in the programme.				
. This programme was useful.				
. I understood the importance of values education.				
. I came to know the functions of family.				
. I came to know how to keep family happier.				

- I learned the importance of the parents' roles in values education.
- I learned what and how to transmit values for my children.
- I found shortcomings in caring for my children.
- I found shortcomings in teaching the children's roles for family life.
- I became to know how to improve my shortcomings in transmitting values.

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2) Self-report: Evaluation of the programmes

Asking the participants to evaluate, in their own way, the items given below:

- Significance of the programme
- The programme organization (contents, materials, time allocation, etc.)
- The instructional methods
- The instructional materials
- teacher's behaviours and attitudes toward the participants
- Participants' behaviours and attitudes towards the teacher and the programme
- The climate and atmosphere of the classroom.

Chapter 4: Assessment and Evaluation

1. Introduction

Assessment refers to the monitoring of learners' progress; evaluation refers to monitoring the effectiveness of the programme. Assessment, which is part of evaluation refers not only to tests and certifications, but all the processes, objective and subjective, that can be used to monitor learners as they work.

The main components of the teaching-learning process includes objectives, content and materials, teaching methods, assessment and evaluation. Objectives set the direction where we want to go. Content and materials provide us with the tools to reach our objectives. Teaching methods are the strategies we use to realize our objectives. Assessment and evaluation enable us to ascertain whether we have achieved our objectives. In short, objectives indicate what students are expected to learn; content is what is learnt, while teaching method is the how of the teaching-learning process. Assessment and evaluation tell us the extent of the success of our efforts, and what has been the learning outcomes of such efforts. However, the starting point must always be about what students know at present. Assessment and evaluation has been dealt with in earlier chapters as well.

The whole educational process can also be described in terms of: i)input, ii) process, iii) output, iv) effect, and v) impact. Assessment and evaluation are an integral part of all of these.

Input: Among the critical inputs to be evaluated in education for humanistic, moral/ethical, and cultural values is professional expertise and other manpower, for example, curriculum developers, textbook writers and more importantly teachers.

Process: In the process of developing curricular materials for humanistic, moral/ethical and cultural values, it is important to involve experts on values, teachers and parents. Materials developed need to be evaluated by trialing them with small groups of learners prior to bulk printing, and wider dissemination and use.

Output: This will include both materials and trained teachers. Materials could be in the form of teaching units, textual materials, visual and audio-visual materials. Trained and motivated teachers are the linchpin of effective teaching and learning of humanistic, moral/ethical and cultural values.

Effects: This refers to the cognitive and affective changes in teachers and learners in regards to humanistic, moral/ethical and cultural values. Assessment and methods of assessing these changes are vital in monitoring this process and should often be the first consideration in developing any teaching unit.

Impact: In the ultimate analysis, what counts is the behaviour of all concerned- teachers, students, out-of-school and adults. If most young and adults, behave humanistically, morally/ethically, and in accordance with the society's cultural values, then we can say education for humanistic,

moral/ethical and cultural values have the desired impact. In broader terms, the society will judge and evaluate success of its educational programmes.

Evaluation has three main components: evaluation of curricular materials, evaluation of the teaching process, teaching, and assessment of learning outcomes. We will deal with each of these in turn.

2. Evaluation of Curricular Materials

This Regional Meeting proposed the following guidelines for an evaluation of curricular materials:

1) Evaluation is an integral part of the education process and all education curricular materials in schools should be evaluated in terms of their humanistic, ethical/moral and cultural values .

2) Evaluation should encompass the three domains: cognitive, affective and psychomotor.

3) Each country can conduct her own way or methods of evaluation such as diagnostic, formative or summative evaluation methods although school based evaluation is encouraged.

3. Evaluation of Teaching

Expectations

Value inculcation amongst teachers should be regular and continuous. The pre-service teacher training programmes will explicitly include a basic understanding at conceptual level, the possible transactional strategies, within the classrooms and also outside the classrooms. A very clear understanding of the developmental stages of the child and his age and stage of learning is a prerequisite for the teacher. Teacher's roles becomes participatory in child-centred learning which is now being emphasized everywhere, and obviously very rightly so. It should be impressed upon trainee teachers in the initial stages as well as on continuous basis that their job is not that of simply giving instructions, passing on the knowledge and information and completing the 'prescribed' course of studies with total focus on enabling the learners to come out through the final examination with flying colours. They are contributing to the process of acculturating individuals, preparing them as persons who shall be humane, moral and ethical and deeply aware of their culture and traditions.

To achieve such an objective, let us examine essential ingredients of teacher preparation programmes to be evaluated in terms of qualities, capabilities, capacities and skills that need to be developed through these programmes. These include:

(1) Capacity to observe and analyse the strength and skills of learners to provide the necessary inputs, through deep insight and understanding.

(2) Involvement, with tact, in dealing with individual as well as group behaviour of learners and capacity to understand and utilise the same.

(3) Development through well-cultivated interest, capabilities to motivate and encourage learners in the art of self-learning. The teacher has to become a partner, as well, in this process.

(4) Ability to guide and counsel, by suggesting and by practical examples rather than by preaching.

(5) Interest in identifying and utilising more formal and informal situations through different techniques.

(6) Conceptual understanding of the art and science of developing human personality, in all aspects, with emphasis on integration, harmony, truth, beauty and excellence.

(7) Familiarity with new transactional techniques, scientific and technological developments and impacts on a fast changing society in the developmental context; need to incorporate necessary educational implications like those of the mass media.

(8) Pleasing, cheerful disposition, capable of inspiring students to pursue values, morals, ethics and excellence with sincerity and devotion.

(9) Willingness to establish close rapport with the community, parents and other's working on voluntary basis on social and educational aspects.

The Need for Change

To achieve these expectations, it is necessary to change the methods presently being employed largely in teacher-training institutions. These are often more loaded with the cognitive aspects. Consequently, they prepare the teachers along these lines and evaluate them in these areas only. The affective domain largely remains uncared for. Sporadic attempts to change the situation are yet to succeed on larger and appreciable scales.

Evaluation of affective domain components needs to be built in and incorporated appropriately by planners and more particularly by teacher trainers. Some of the following steps could be found relevant:

- Expose trainees to local situations.
- Encourage them to interact with community.
- Develop habits of self-learning.
- Impose self-discipline in learning, understanding and co-operative living.
- Develop aesthetic sensibilities.
- Develop time to understand traditions, culture, folklore, heritage and history.
- Learn to understand, appreciate and utilise 'change' in all its aspects.

- Realise and appreciate the role of mass media including traditional media.
- Be a partner and participant in school community relationship.
- Develop a sense of achievement in being a 'teacher'.

The list could be expanded and attempts made to make it more exhaustive and comprehensive. However, that is not necessary here as the indications are very clear. The teacher-trainees are to be prepared to look beyond the textbooks and public examinations in their training as school teachers, and see themselves as professionals engendering community trust in their skills - as do doctors, lawyers and engineers. Even the curricular instruction materials are to be utilised, whenever and wherever possible, to develop the affective domain, i.e. in inculcating values and thereby attempting to develop a 'total human being'.

The Approach

The indications above attempt to emphasize a new role for teachers as value educators. One needs to immediately hasten to add that it may not be easy to make a very clear-cut distinction between the traditional role of the teacher as a communicator and that as a value educator. The argument is supported by the strong logic that values inculcation permeates practically all activities of teachers in every particular subject discipline. The experiences, the practical observations and outcomes and compulsions of evaluation on the cognitive components of learning, present a picture just the opposite of logical expectations. This aspect remains neglected. Hence, there is urgency to look into these aspects in-depth and prepare teachers and the teacher-trainees to discharge their obligations, sincerely and honestly. They need to understand the interdependence of education, society, development and values. They deserve thorough grounding in the conceptual understanding of the social and psychological bases of the developmental stages in regard to values amongst learners. Above all, they need to self-evaluate the outcomes of their efforts with their students and to learn the necessary techniques.

The Expected Outcomes

There could be different components of an 'evaluation tool' for teachers in the area of values education, i.e. evaluation of the teacher as a values educator. These will differ and will have to be proposed, tested, administered, modified and revalidated depending upon the target group, the social, political climate, community response and the impacts of changes taking place due to the processes of development and technical assimilations. However, we list below some typical aspects which could be considered for inclusion while developing evaluation techniques, tools and procedures.

(1) The teacher, while teaching

- caters to interests, aptitudes, likings, dislikings of pupils
- recognizes their interest and skills in creative aspects like music, arts, manual and others and encourages these
- takes interest in their health, personal well-being and encourages them to be cheerful

- encourages them and he, himself participates with them in games, sports and other cooperative activities; identifies strong points and skills and nurtures these

- comes forward to resolve personal crisis and conflict situations; wins over the confidence of learners

- has a good psychological understanding of the problems of growing up, utilizes personal experiences gathered through observations and interactions in strengthening the same

- takes care of the spiritual, physical, emotional and religious needs of children

- is familiar with parental expectations and is willing to analyze the potentialities and possibilities in the case of their wards and presents these before parents without fear or favour to reach a realistic understanding.

(2) As an individual the teacher in his/her own estimation:

- is motivated

- is a professional

- is confident of delivering the 'goods'

- presents a role model

- is known to be the 'understanding' type

- is inspired and willing to take initiative

- possesses participatory skills

- has leadership qualities

- enjoys confidence of community, parents and his words

- is capable of mobilizing resources.

(3) The teacher utilizes the following for values inculcation

- community resources, expertise, skills

- disaster situations, floods, accidents

- historical and cultural resources

- conflict situations, for analyzing and arriving at creative solutions

- natural environment

- institutions for handicapped, aged and needy
- voluntary efforts for depressed, deprived and under-served
- fairs, festivals, functions
- social institutions, family, community
- religious institutions
- rituals, traditions and customs
- work situations
- fora of communication, theatre, media including folk media.

The Continuous Process

Values educators, too, are communicators. They communicate through spoken and written words, through voice, language, fluency and choice of words, actions, initiatives and through participation. Their precision, exactness and elegance motivates learners. They inspire through deftness in handling materials, improvising, assembling and in the performance of skills. Young learners never like to see a teacher 'at a loss' in any situation, whatsoever. As an explorer they have to find a solution; every time and in every situation; often on their own.

While we have attempted to list earlier certain aspects which could give an indication of the level of performance, preparedness and interest of teachers, it must be reiterated that teachers, themselves are the best judges of the outcomes of their efforts, each day, even after each activity, action or lesson. An experienced teacher is usually adept in ascertaining as to what learners have 'caught' out of what he has 'intended' or desired. In this system, evaluation has to be a continuous process - continuous comprehensive evaluation. The attention necessary to evaluate achievements in the affective domain deserves at least equal emphasis, if not more, than the cognitive aspects which alone do not make a perfect person.

4. Assessment of Learning Outcomes

4.1 Postulates for Assessment

(1) the interests of students/learners should come first whatever methods or strategies are used to plan, teach, assess and evaluate programmes;

(2) Effective assessment should be based on desired values;

(3) self-assessment, whether of individuals, groups or institutions is an appropriate starting point;

(4) emphasis should be given to identifying progress and growth toward a stated 'ideal' (goals and objectives);

(5) judgment of progress, growth and achievement should be on the basis of how students/learners perform, not merely on what they say;

(6) the main judges of standards and quality include parents and teachers as well as other recognised social guardians of a society;

(7) there cannot be any final analysis of what counts as effective assessment of the affective area - it will always be relative; and

(8) sensitivity to a multiplicity of factors must be taken into account. Some of these factors are set out in the first section of this Chapter.

In the context of a UNESCO meeting like this one, it is most appropriate that issues of cultural diversity and especially matters of cross-cultural adaptation are quickly sorted out. The Regional Meeting was a microcosm of most of the countries represented. Members emphasised that programmes for the assessment and evaluation of values attached to cultural diversity must seriously consider other principles additional to those listed above.

The most significant point is the qualitative assessment by teachers. Apart from learning, teachers have to see how their teachings are reflected in the behaviour of the learners. The following criteria needs to be included whatever evaluation tools are developed by teachers: i) intention, ii) willingness, iii) promptness, iv) regularity, v) continuity, vi) endurance, and vii) pleasing manner.

The teacher could depend upon certain guiding principles in formulating his own approach towards assuring better attainments by students. These may include: i) reason for choosing alternatives, ii) direction in which action is leading, iii) level of action, iv) progress students made compared with where they were, and v) suitability of behaviour in comparison with a norm.

While it must be conceded that much effort is required in developing evaluation techniques, no one can deny the need for sincere effort on the part of the teachers. They must attempt to assess the following in each learner: i) sincerity, ii) honesty, iii) appreciation, iv) genuineness, v) analytical ability, vi) capacity to take decisions, and vii) self evaluation.

While framing judgments, the teacher should be sure of techniques, principles followed, adequacy of observations and the extent of the task completed by students.

4.2 An example: Assessment of Cultural Values

It is a relatively easy task to make a list of humanistic and ethical values: kindness, compassion, benevolence, caring, sharing and so on (See background paper in Annex D).

It is a little more different to say who will be responsible to ensure that these values will be passed on from one generation to another: parents,

teachers, religious leaders, peer groups, the mass media, etc. (See for example the role of teachers and parents in Chapter 3).

When a society and/or a community is multi-cultural, issues about learning and priorities become extremely complex and incredibly difficult to resolve. Every decision about a value: what it means, what its priority is, who has the main responsibility of ensuring that it is passed on, whether there is a preferred way of teaching/learning it, and what is the most appropriate way to assess and evaluate the success, or otherwise, of its learning, must be carefully weighed.

Let us consider four important reminders about culture:

(1) Every culture is an intertwined system of values and attitudes, beliefs and norms that give meaning and significance to both individual and collective identity (This is made abundantly clear in Chapter II);

(2) All cultural systems are equally valid as variations on human experience;

(3) All persons are, to some extent, culturally bound; every culture provides the individual with some sense of identity, some regulation of behaviour, and some sense of personal place in the scheme of things; and

(4) Everyone spends a lifetime learning their culture. No one, therefore, is totally socialized into his/her culture.

4.3 Learning and Evaluating Values

Those involved in humanistic education are always called on to make choices. The choice of 'means' might be one of coercion, of manipulation of the environment or the psyche, it might be of persuasion or of facilitation - the choice in education should be either or both of the latter two. The value preference, the definition of the target of change, and the assessment and evaluation of the consequences of the values programmes are all part of the evaluation process. Teachers require knowledge, skills, sensitivity and imagination in order to evaluate, as objectively as possible. Many examples of such practices have been set out in the teaching units of Chapter 3.

As has already been stated in the introduction, to this Chapter, "In the ultimate analysis, what counts is the behaviour of all concerned". When students/learners behave humanistically, morally/ethically, and in accordance with their society's cultural values, then we can say education has had its desired impact. What does it mean to behave humanistically, morally and ethically? At the very simplest level, we mean that a student's behaviour is humanistic - when she/he cares about the consequences of his/her actions on self and others (including objects and the environment). We mean that a student acts morally/ethically where she/he had the full opportunity to act differently, but in fact, behaved in accordance with the norms of his/her society.

ANNEX A: Agenda

1. Inaugural session
2. Election of officers of the Meeting and orientation of the Meeting
3. Presentation of country studies/reports
4. Development of strategies for strengthening content related to humanistic, ethical and cultural values
5. Development of curricular framework, illustrative of the integration of humanistic, ethical and cultural values in school subjects and non-formal education programmes
6. Discussion and adoption of the report of the Meeting
7. Closing programme

ANNEX B: List of Participants

Participants

Bangladesh	Mr. Abu Mohammed Director General National Institute of Educational Administration, Extension and Research Dhanmondi, Dhaka 1205
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Mr. Takehiko Tezuka	Deputy Director-General
Mr. Hiroshi Ohshima	Director General Affairs Department
Mr. Hiroshi Abe	Director Department of International Education

Mr. Ryo Watanabe	Chief Section for International Co-operation in Education Department of International Education
Mr. Nobuya Higuchi	Chief Section for International Co-operation in Research Department of International Education
Mr. Taro Numano	Researcher Section for International Co-operation in Education Department of International Education
Mr. Kiyoshi Yoshikai	Research Fellow attached to the Section for International Co-operation in Education, Department of International Education

ANNEX C: STATEMENT AT THE INAUGURAL SESSION[1]

Ladies and Gentlemen:

Greetings from the United Nations Educational, Scientific and Cultural Organization (UNESCO). On behalf of Unesco, I welcome the distinguished participants from Bangladesh, China, India, Indonesia, Laos, Malaysia, New Zealand, Pakistan, Republic of Korea, Sri Lanka, Thailand and Viet Nam. We also wish to welcome the two resource persons from Australia and the Philippines. We are most grateful to your Government for honouring our invitation to this Meeting. We also wish to thank each of the participants, the resource persons and observers for taking time off from your busy schedule to be with us in this Regional Meeting on the Promotion of Humanistic, Ethical and Cultural Values in Education.

We in UNESCO are most grateful to the National Institute for Educational Research (NIER), Japan and the Ministry of Education, Science and Culture (MONBUSHO) in agreeing to co-organize and provide the bulk of the funding for this Meeting. I recall that in December, 1990. Mr.Hiromitsu Takizawa, Director-General, NIER; and Mr. Ryo Watanabe, Chief, Section for International Co-operation in Education, Department of International Education NIER and a former colleague of ours at UNESCO Bangkok visited us in Bangkok. Among the many co-operative programmes which we discussed with them was on humanistic, ethical/moral and cultural values in education. We are indeed proud to have NIER as one of the Associated Centres of Asia and the Pacific Programme of Educational Innovation for Development (APEID).

In January, 1991, we were formally informed that NIER and MONBUSHO would co-organize and provide much of the funds for this Meeting. Without the financial outlay from NIER and MONBUSHO , we could have invited only a few instead of 19 Member States in the region.

In view of the many unfortunate happenings in the World today, we think this Meeting is timely and crucial. It is true that change has been happening ever since the beginning of the Planet Earth. However, change of current magnitude, pace, scope, variety and impact is unprecedented. Most people agree that the main driving force of change in the past, the present and in the future has been, is and will be the rapidly changing science and technology. Science and technology can result in something good or bad for mankind. Most of the modern conveniences which we now enjoy are due to science and technology. However, science and technology has also accentuated the materialistic tendencies of humankind, and have eroded cherished socio-cultural values. Science and technology brought about industrialization and modernization in the west. And as industrialization and modernization spreads to the east, it carries with it the industrial mentality and/or its cultural baggage, resulting in cultural tensions and/or moral dilemma in many of our countries. Can the integration of values in education help reduce those tensions?

Science and technology is also linked with current societal crisis. For example, they have led to the development of expensive and destructive war

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1. By Leonardo de la Cruz, Head, Asian Centre of Educational Innovation for Development (ACEID), PROAP, UNESCO, Bangkok.

weapons, and escalated military expenditures now estimated at US$950 billion a year. Of this $950 billion, developing counties account for 20 per cent. Yet in these developing countries one-sixth of the people still go hungry everyday; and 150 million children, under five, suffer malnutrition. About 1.5 billion are deprived of primary health care; and 1.75 billion people still have no access to safe source of drinking water. The majority of these unfortunate people are in the Asian region. It is said that to achieve education for all, by the year 2000, would only need US$49 billion or US$5 billion annually. Can the infusion of humanistic, ethical and cultural values in science and technology education help re-channel humankind's creativeness and inventiveness towards the promotion of human welfare and peace?

In this Meeting, can we help start a process towards rebuilding a "caring society" - and foster among young and adults alike, the concept of learning to care - not only for ourselves, but for our parents, peers, neighbours and other human beings.

I say rebuilding because it seems to me, caring for other human beings has been with us, and is part of the teaching of many religions or ideologies - which I see as one of the main basis of moral values. In one UNESCO commissioned publication entitled "Place of Moral Values in Educational Programmes", I found the following:

> Buddhism: Hurt not others with that which pains yourself.
>
> Christianity: All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law of the prophets.
>
> Confucianism: Is there any one maxim which ought to be acted upon throughout one's life? Surely the maxim of loving kindness is such. Do not unto others what you would not they should do unto you.
>
> Judaism: What is hurtful to yourself, do not to your fellow man. That is the whole truth of the Torah and the remainder is but commentary.
>
> Hinduism: That is the sum of duty: do naught to others which if done to thee would cause pain.
>
> Islam: No one of you is a believer until he loves for his brother what he loves for himself.
>
> Taoism: Regard your neighbor's loss as your own.

If only we subscribe to such ethics and moral ethos, then there would have been no assassinations of:

- Former Prime Minister Rajiv Gandhi (1991, India)
- President Mohammed Zia Ul-Haq (1988,Pakistan)
- Opposition Leader Benigno Aquino (1983, Philippines)
- President Ziaur Rahman (1981, Bangladesh)
- President Pak Chung Hee (1979, Rep.of Korea)
- Prime Minister Solomon Bandaranaike (1959, Sri Lanka)

Learning to care for our environment is also important. The "I don't care" attitude has led to excesses of our generation, resulting in the global warming caused by destruction of forests and emissions of carbon dioxide and other chemical compounds into the atmosphere. Hence, today, there are more destructive floods, droughts and desertification, and pollution-caused diseases.

In this Meeting, I hope we can come up with innovative programmes and strategies to contribute to the enhancement of humaneness, ethical and moral life and desirable cultural values orientation for learners in both formal and non-formal education.

Thank you.

ANNEX D: Humanistic, Ethical and Cultural Values in Education[2]

Shortly after I joined UNESCO in 1977, the First Medium-Term Plan of UNESCO (1978-1983) was launched. I then wondered why humanistic, ethical and cultural values in education were not very prominent in the plan. The closest to it were "assurance of human rights", which inter-alia includes appreciation and respect for cultural identity, and "reinforcement of peace".

In the Second Medium-Term Plan (1984-1989) of course, "culture and the future" became a major programme of UNESCO, but it was concerned with cultural heritage, cultural identity and inter-cultural relations, creation and creativity, and cultural development and cultural policies. It did not deal with humanistic and moral values, and not very much even about cultural values.

In the preparation of the Second Medium-Term Plan (1984-1989), in my humble way, I tried to point out the importance of humanistic, ethical or moral and cultural values in education. The UNESCO Constitution states,"Since wars begin the minds of men, it is in the minds of men that the defenses of peace must be constructed". And I have always thought that world peace must start with our family, friends and peers in our respective community. Peace cannot be that elusive if we are humane, ethical or moral and we are guided, in our behaviour, by universally-accepted cultural values.

I wish to point out that in the Tenth Regional Consultation Meeting (RCM) on APEID in 1986, one of the action areas under " Making Education Relevant to Societal Requirements" was on morals and values education. However, since there was hardly any funds under the regular programme. and the extra-budgetary supported projects, ACEID/PROAP, by itself, could not do much about it. Much was, however, done in morals and values education through one of APEID 's Associated Centres, i.e. NIER.

Changes in thinking in UNESCO happened towards the end of the Second Medium-Term Plan. First, the UN General Assembly proclaimed the period 1988-1997 World Decade for Cultural Development, placed under the auspices of the United Nations and UNESCO. Second, there was an International Symposium on Qualities Required of Education to Meet the Foreseeable Demands of the Twenty-First Century in December, 1989. In the Symposium, cultural, moral and ethical issues were highlighted and a caring society was called for. Education is enjoined to foster learning to care.

In the Third Medium-Term Plan, 1990-1995, the major programme of UNESCO is Education and the Future. This is divided into three main programmes, namely:

1. Towards Education for All;
2. Education for the Twenty-First Century; and
3. Promoting and Supporting Educational Development.

The first sub-programme under Education for the Twenty First Century

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2. Prepared by Dr. Leonard de la Cruz, Head, Asian Centre of Educational Innovation for Development (ACEID), PROAP, UNESCO, for the orientation of the Regional Meeting on the Promotion of Humanistic, Ethical and Cultural Values in Education, 12 - 27 June 1991 at NIER, Tokyo, Japan

is "Renewal of Educational Content and Methods". In this regards, one of the basic proposals is to develop strategies for strengthening content relating to humanistic, ethical and cultural values in formal and non-formal education.

In the August 1990 Twelfth Regional Consultation Meeting on APEID, the fundamental importance of morals, ethics and values was highlighted. There was total consensus that solutions to many of the most serious crises, such as environmental pollution, consumerism, discrimination, poverty, exploitation and the marginalization of people are to be found not only in the eradication of ignorance about these crises through knowledge changes, but also in regard to facing up to their intrinsic moral and values implications.

Likewise, the Advisory Committee on Regional Co-operation in Education in Asia and the PacifiC at its Sixth Session from 6 to 10 May 1991 discussed, at length, humanistic, ethical/moral and cultural values. Below is the text of the report in this regard:

> Participants underscored the importance of promoting humanistic, ethical/moral and cultural values in education as a means to arrest the erosion of cherished Asia-Pacific socio-cultural values. It was pointed out though, that certain values are obstacles to development and should be reoriented or changed.
>
> It was noted that science and technology, industrialization and modernization accentuate what one participant referred to as "economic productivity orientation" and materialism at the expense of humanistic and spiritual values. The cultural baggage that come with industrialization and/or modernization have also led to value conflicts, hence in one country "value conflict resolutions" as a teaching-learning strategy has been mounted.
>
> There is a feeling that humaneness, (e.g. caring for self, other human beings, other living things, and the environment); ethical and moral values; and desirable customs and traditions, (e.g. respect for parents,elders), and authorities; good neighborliness; and institutions, (e.g. family, marriage), need to be integrated and infused in both formal and non-formal education programmes.
>
> It was pointed out that the task of moral regeneration is not going to be easy, as long as the values taught and learned in schools are negated in the homes. This implies that if values education is to realize its lofty goals, the active involvement and commitment of the homes and the community/society are imperative.
>
> Strengthening educational programmes with humanistic cultural values is also perceived as one means to enhance tolerance, as an intervention strategy to promote international understanding, co-operation and peace, which as one participant stressed, is urgently needed to reduce political tensions. International education, which embraces international understanding, co-operation, peace, human rights and fundamental freedoms has a lot of potential as a means for sowing the seeds of peace in the minds of

humankind.

The Committee urged UNESCO to assist interested Member States in strengthening the content of both formal and non-formal education with humanistic, ethical, cultural values and international education.

This Regional Meeting on the Promotion of Humanistic, Ethical and Cultural Values in Education will hopefully translate into strategies and programmes the wishes of the Member States as expressed in the Medium-Term Plan, the 25 C/5 (Programme and Budget), the RCM of APEID and the Sixth Session of the Advisory Committee. It is our hope that this Meeting will spell out alternative strategies for strengthening educational content with humanistic, ethical and cultural values.

Ladies and Gentlemen, we are faced with a big challenge, arising from the fact that the Asia and Pacific region has always been looked upon as a pace-setter and model for many new programmes of UNESCO. Just to give you one example, the Asia and Pacific Programme of Educational Innovation for Development (APEID) was conceived and nurtured by Member States in Asia and the Pacific as a response to the great education crisis of the late sixties and early seventies. APEID's aims and objectives, principles of action, institutional framework, and methods of work have been emulated in the other UNESCO regions, e.g. Africa, Arab States, the Caribbean, and South and South-East Europe.

Moral education is, of course, not new in Asia and the Pacific. In 1980, NIER conducted a study and subsequently convened a Meeting on Moral Education in Asia. Then again, in January 1990, NIER organized a Regional Workshop on Moral Education. However, the new UNESCO thrust is not merely on moral education, but also on humanistic, ethical/moral and cultural values. We, of course, recognize that these three concepts have a lot of overlap and are, in many ways, mutually reinforcing. My plea is that in this Meeting we do not get bog down debating the semantic and philosophical aspects, important, but which may not get us any farther than the confusions which many theoreticians have already succeeded in leading us to.

My hope is that the outcomes and outputs of this Meeting will be a practical guide for teachers in teaching about humanistic, ethical/moral and cultural values, especially at the primary and secondary school levels. Hence, as you can infer from the annotated agenda, implied is our simplistic operational categorization and definition of what is humanistic, ethical/moral and cultural values. We, of course, do not wish to make this binding upon you. It was prepared as a springboard for discussion.

I also hope that our two resource persons - one a very distinguished social scientist and another an eminent natural scientist could not only improve the categorization, but also provide a good conceptual framework to the strategies and curricular framework for the integration of humanistic, ethical and cultural values in appropriate school subjects and non-formal education programmes.

We are hoping that, as we listen to the country reports, dimensions of

humanistic, ethical/moral and cultural values which are considered crucial will emerge.

We wish to stress that the humanistic, ethical/moral and cultural values for a given country, and even societies within a given country, would vary widely. Hence, whatever humanistic, ethical/moral and cultural values we come up with, design to strengthening the content of education (formal and non-formal); and the strategies, we recommend, for doing the integration/ strengthening will only be prototypes. Adaptation will have to be done in your own socio-cultural setting.

Thank you for your attention.